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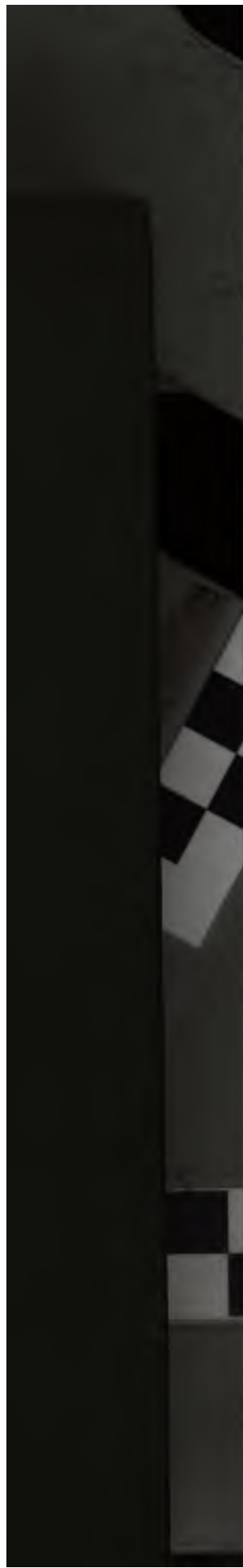
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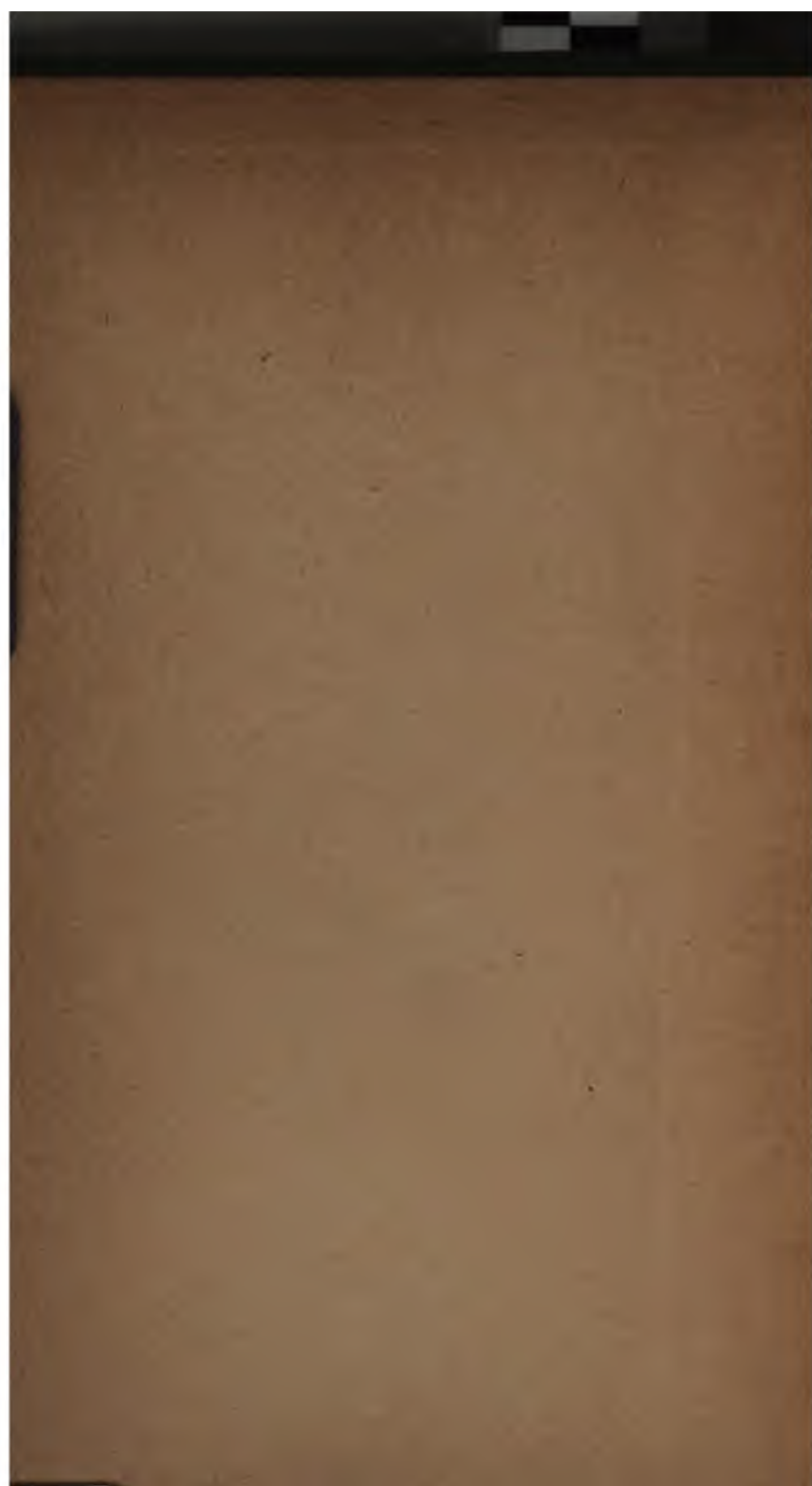
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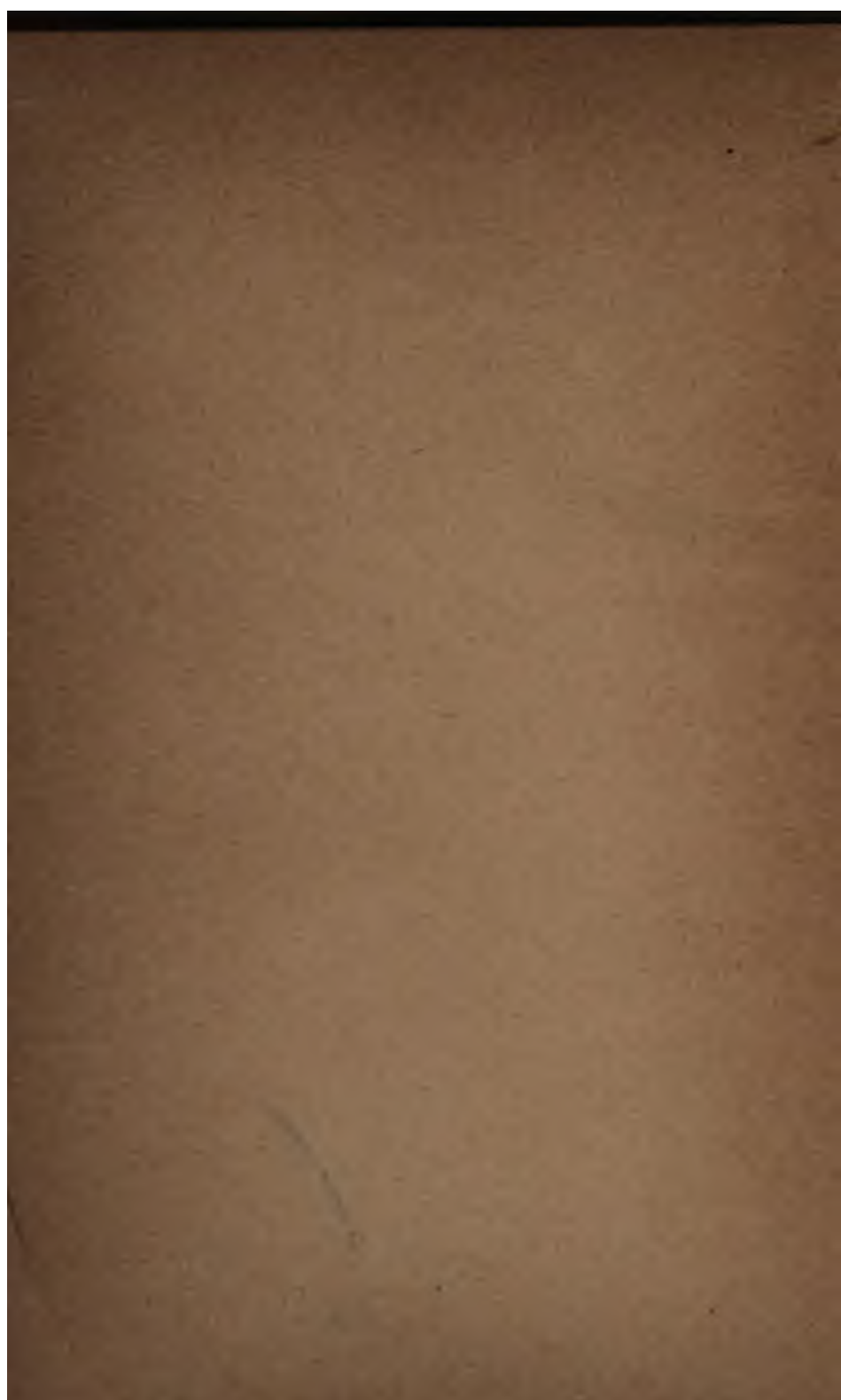


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ZION'S WORKS

VOLUME V

ZION'S WORKS

NEW LIGHT ON THE BIBLE

FROM

THE COMING OF SHILOH, THE SPIRIT OF
TRUTH

1828-1837

VOLUME V

PUBLISHED FOR C. B. AND A. B. HOLINSWORTH

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ZION'S WORKS

VOLUME V

ZION'S WORKS

OPINION AND KNOWLEDGE COMPARED, AND THEIR DISTINCTION SHOWN.

THE *structure* of this remarkable composition (one of the finest productions of God-man) must commend itself to, and excite the admiration of, even a casual reader. The cumulative force with which the invincible argument is built up from the beginning, compels the mind to bow to the power of the Supreme Reason. See from the first, how the taunt of 'Only opinion!' thrown out against that which is in reality the only established *Fact*, being the one *Act* of Deity to create and restore, is dealt with, developed to the utmost, and overthrown by literal exhaustion.

The mind is taken from point to point, from the evidence of the external senses (which no *rational* being thinks of disputing) to that of the language of Inspiration itself (which no one professing to believe the Bible can deny), and then, when brought to this, the 'wounded heart' pours forth *knowledge* (as contrasted to opinion) in full-flowing streams; by pathetic

pleading for his rights, growing in degree to infinite power of declaration, demolishing with indignant scorn the shrinking surmises of unbelief and doubt.

What subtle ridicule of the vain expectations of mortality, and the instability of '*opinion*'! What exquisite humour as he plays with his subject, ever keeping it in hand for its final destruction, by simply forcing it to its analogical conclusion! Then how cogent is the inculcation of submission and self-denial; the needful chastisement of the obstinate, and the glorious reward of the perfectly obedient. From step to step, through every phase of mental experience, the Divine intellectual exercise is continued, till every obstruction is removed, and joy, peace and perfect satisfaction ensues. The grand invocation of patience, the noble, soul-stirring lines and verses, the encouraging adjuration to the timid (by an effective diversion in rhyme), leads to a conclusion or culmination of the masterpiece, replete with all the Divine attributes—Wisdom, Love, Truth!—C. B. H. April 3, year 58.

October 25, Year 8 of Christian Era.

To Mr Charles Bradley, Sen.

IT is a strange world where nobody *lives*, *i.e.*, where there is no reality, but '*opinion*' only.

How strange must the infatuation be for a man to believe that he lives and moves, and breathes, and walks, and talks, and acts, and joys, and sorrows, and feels, and all that; and after all it is but an opinion!

Good Heaven! what were we made for; and what shall be our end? I have sometimes seen a fine fat Pig in a sty of a Farmyard; how he enjoyed himself! Here was every now and then a rare mess of the best of food brought him, the Pig ate his belly-full with such an appetite, and then laid himself down at full length on the straw, and grunted with great satisfaction, saying to himself, no doubt, 'What a good Master I have! what good victuals he gives me! I have nothing to do but eat and sleep, surely I am favoured above all Pigs!' Ah, poor Piggy, said I, you little know your Master's intent; you are so infatuated as to imagine you are in good quarters. But ere long, when you are fat enough, your Master means to kill you for his family's use, and they'll all feed sweetly upon you. But, poor Pig, you are ignorant of his design, had you an idea of it, you would try and make your escape.

And Lord help us! how do we know that we are anything else but a kind of *rational* Pig—a Pig of a superior kind or quality, whom the Great Farmer is feeding-up with strange infatuations—*notions* and *ideas* of being *His sons*, and all that—till we get to the very height of infatuation, and then perhaps He'll let us fall into some horrible *trap*, and our destruction is accomplished. For it is a certain truth that a Prophet said, 'Those whom God destroys, he first infatuates.' 'He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them' (*see* Job xii. 23). That is, He first bewitches them, makes them foolish and besotted, feeding them up with airy notions of great

estates they shall have, etc., etc. And who knows but God might be serving us the same as the Farmer does his Pig; and as the Prophet says so, it certainly ought to be looked into before we go any further; there's nothing better than to 'take time by the forelock'— 'The prudent man foresees the evil and hideth himself, while the simple pass on and are punished' (Prov. xxii. 3). We read of some that are enclosed in their own fat (Ps. xvii. 10), *i.e.*, they are infatuated; yet the word says (Isa. x. 16), 'I will bring upon the fat ones leanness.' Plainly, He will kill us *when we are fat enough*, only it is so expressed just to deceive us (*i.e.*, destroy our self-wisdom, as in the 'first-born,' Zion, by the Revelation of *His own* Light).

'Ephraim is joined to idols,' says one, bringing the report (Hosea iv. 17). Let him alone, says God, I'll have him by-and-by; let him go on and get fat. It is I that have allured him; I have put the bait for him, let him snatch at it and eat to the *full*. Let him be in-fat-uated; he thinks he is all right, but I mean it for his (self's) destruction.

Of others it is said (Ps. cvi. 15), 'He gave them their desire, but sent leanness into their souls.' We read of some to whom God sent meat to their full, yet when they were eating, the wrath of God came upon them, and slew the fattest of them (*see* Ps. lxxviii. 25, 29, 30).

Another poor fellow thought he would bring David good news, and ran and told him that Saul was slain. 'And I killed him,' said he, thinking, of course, that the King would be glad, and commend him for the deed.

Instead of that, he was asked if he was not afraid to lift his hand against the *Lord's anointed*! And the King commanded him to be slain. And there are several things of this kind recorded, which no doubt you will yourself remember. Such things have been in former times (yet *all parables* of 'the end,' when God *visited* Zion), and in our own times we have seen a good deal in the Visitation to Joanna. How sure the people made themselves that Shiloh would be born, and after all there was nothing but dust and smell of smoke.

I have read of a great number of people in France, I think it was in the reign of Louis XIV., who were all infatuated; even little infants in the cradle, about nine months old, were heard to speak and exhort to repentance, and they became so numerous and grew so fat, that the King had as many of them as could be found, shot.

There is an account of one poor fellow in the City of Aleppo, who courted a young and beautiful virgin for his wife. She was but fifteen (the Divine Wisdom, expressed by 1 and 5, as self-existent, and above and beyond the four properties of nature, merely) years of age, and they were married; and when they had just stepped into bed the man fell into a trance, and saw his wife taken away from him and carried off to Paradise. The husband was just allowed to see her there, but when he came to himself he had lost his lovely bride—he had no wife! But he contented himself with knowing that his wife was one of the Daughters of Paradise! for he saw a Holy One leading her through the Alleys of that Happy Place.

God help us! we know not but that we are all in trances; if a young man marries a lovely young woman, you see he cannot make himself sure of her; it may be only an 'opinion' at last, or a dream. Perhaps you are not now reading this letter, it might be '*only an opinion.*'

But a little more about this young lady. The Moors say that this same young person was the beautiful Mary Magdalene, who was a common harlot in Aleppo, but she granted her favours for the *love of God; taking no other reward*; and because she did so, she was appointed to the first happy Mansion in Heaven. But God only knows, perhaps this might be '*only an opinion.*'

We read of another harlot in Ezek. xvi. 35. You see she was at last taken to heaven; perhaps it might be this very same girl of Aleppo. I give my *opinion*. I believe this was the very same. Yet all might be a dream! God only knows. However, there was the bloody Manasseh, who made the streets of Jerusalem run with the blood of innocent children; Peter that denied the Lord; and Paul that was an injurious person, and a blasphemer, and a persecutor. They all got the chief seats in heaven!

Talk of being good in order to go to heaven? It's the other way, you must be bad to get there! Ah! there's David too. Stop, stop! there's Adam too, the very worst of all, he got there (it's my *opinion*) the very *first*, great a 'sinner' as he was, he who *introduced* sin at the first.

Now you see how the Priests have taught, viz., that

you must be good to get to heaven ; but I say you cannot go there till you are bad. ('Satan *transformed* into an Angel of *light*,' includes all the 'bad' characters of Scripture to be *redeemed*.) I give my 'opinion.'

But perhaps we are running away from the subject. God only knows whether we eat, drink, sleep, or wake, or that you manufacture tobacco, and serve your customers with it. Perhaps it is all 'opinion' after all, or a continual vision. It's a queer world, as I said, where No-body lives, and where all is 'opinion.'

There was *one* said, 'The pains of hell gat hold on me ; the sorrows of death compassed me. The floods of ungodly men made me afraid. The arrows of the Almighty stick fast in me. Thy hand presseth me sore. Lover and friend have forsaken me ; and I went down to the bottom of the mountains, and out of Hell I cried unto Thee, and I looked toward Thy Holy Temple. In my thirst they gave me vinegar and gall to drink, and they pierced me with a spear ; tears were my meat day and night, and I watered my couch with my tears, and made my bed to swim, and my sorrows were before me continually' (*see* Ps. xlii. 3, and lxix. 21). But perhaps this is all '*opinion*' !

One said he was taken to Paradise, and God talked with him, spoke to him as Friend with friend, or a Father to a son whom he loveth, and told him of all that should come to pass, and revealed to him the secrets of wisdom, and showed him *his place* in the Paradise of God, and also the place of all who shall be '*persuaded to salvation*,' and sent him therefrom to inform his fellow-beings that are *on the earth*, of the Glory that is laid up for them. And

the same one wrestled with the Angel Gabriel and prevailed, and got the Act of Grace passed for all mankind. But perhaps all is 'Opinion'! The same was put to grief, and 'his visage was more marred' than any man, being made the 'man of sorrows, and acquainted with grief'; 'he was stricken, smitten of God, and afflicted; and *on him* was laid the iniquities of you all,' and he, under this load, cried and sweat tears and blood, and said, 'Father, if it be possible, let this cup pass from me. My soul is exceeding sorrowful, even unto death.' But perhaps all is an 'Opinion'! Oh, thou God of Truth, thou knowest, and the *sufferer* doth know, whether it be opinion or *reality*! 'But whom shall he teach knowledge? and whom shall he make to understand doctrine? Those that are *weaned from* the milk, and *drawn from* the breasts' (Isa. xxviii. 9).

There was once a cow feeding in a meadow, and toward evening the servants came to drive the cows home for milking; they came to this cow, and tried to get her forward, but she would not move from her place. They beat her, and told her to go on, but the cow answered with human voice, and said, 'It is time enough yet.' The servants beat her again, and tried to push her forward, and the cow still answered, 'It is time enough yet.' And again she replied the same. Just as she uttered it the last time, a large tree that the cow was under, fell, and crushed her to death in a moment. (This is a *true* story, and no fiction.) It is my 'opinion' that there are many who suck at the breasts of that cow, wherefore they say, 'It is time enough yet,' that is, 'The Lord is not come; I see nothing but *opinion*!' Well, let

them sleep on, and take their rest; they use *milk*, and are therefore 'unskilful in the word of righteousness'; they suck the breast of the 'Dun Cow,' or they *would* see that the Lord is in Zion, and all comes *to* Zion, and '*all*' must come *through* Zion; and such will be without knowledge, who say, 'It's time enough yet.'

Perhaps you remember the story of the 'Dun Cow,' which was in a Forest here in England, and was so furious that no man nor beast could pass that way. But Guy, the Earl of Warwick (War-wick signifies a safeguard or garrison, also a Port or City; Ear-l, the Ear of Life is in the City—'The (L) Lord is *there*,' to slay his rival foe), courted a lady, but could not have her unless he would fight the Dun Cow, and if he slew her he should gain his Bride. So he went and engaged the Cow, and conquered, and he had the reward. This seems a simple story, but it is deep; the 'Dun Cow' is the old 'Christian' profession, and the true Guy, the Ear-l of War-wick, is come, and by him she shall be slain in the great world without, as well as in the little world—Zion. 'Messiah' is here come, and no one will see another throughout the countless ages of Eternity! 'The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro' (or are interwoven) 'through the whole earth,' viz., the humanity, who is the appointed Steward or Lord for all mankind, to give forth the word of truth; and with him are 'the two

sons of oil,' or 'the two anointed ones that stand by the Lord of the whole earth.' Read Zech. iv. 9 to end.

The three letters O I L¹ express the Deity; but 'the two *Sons* of oil' are the first and last Adam, which are the properties of the *Deity* manifested in the humanity; the coming of which two, *i.e.*, the creation and the new creation, or generation and re-generation, brings everlasting life. They stand by the Lord of the whole earth, and these are what the Jewish Rabbins call the two Messiahs, so they say, 'The two Messiahs will come, riding upon an Ass and colt, which Ass is Sammael.' Which is true; the Ass was Zion under the *first* coming of the Lord, but 'every *firstling* of an Ass was to be redeemed with a lamb,' that is to say, the colt is redeemed with a lamb, or have it thus: In the *second* coming of the Lord, the 'Lamb'-nature, which is the Light, possesses the human nature, the mind is changed, agreeable with the Scripture, Phil. iii. 21—'He shall change our vile body, that it might be fashioned like unto his own most glorious body, according to the working of his mighty power, whereby he is able to subdue *all things* unto *himself*.' Now who is skilled in the word of righteousness, and will say that this is 'Opinion'? and deny him of whom it was written, that he is both Lord and Christ? The first Adam *was* Lord, the last Adam *is* Christ—'the Lord's Christ,' the light and glory of the first Adam. 'Now is come salvation and strength, and the kingdom of our God, and the power of His Christ,' or of His Light; first it was weakness, water, or darkness—the second is strength, wine, or

¹ O, the *Word outflow*; I, the *Word in-spoken*; L, the Lord—the 'Anointing' power of both.

light. These two uniting in one, beget a third, *i.e.*, Spiritual Life—the 'True Light'; and the *child* is but young, and, alas! all but a few are against him, and cruelly say, 'He is only an "opinion," like all others.' So they call him a bastard, his Mother a whore, and his Father an Impostor. So the Spirit of Truth is come, but 'the world receiveth him not, because it seeth him not, neither knoweth him.'

What, can he be come and not seen? Yes; by the worldly hearts or eyes he is not seen. Why, then, his kingdom is invisible to them, he worketh invisibly; for if he did any visible work he could be seen *with their eyes*, and then they would cry up the visible being, and say, 'O what a rare man is come among us! What miracles he performs!' This they would say and do, because they put far from them wisdom and *spiritual* understanding. They would do as all the 'Christian' world (so-called) have done; they thinking that there was a performer of (outward) miracles once upon the earth, they would worship the visible being, and call it 'God' essentially. Truly, in Zion, God—in the manifestation of His Life, and in the shedding-forth of His Love and Light into the human love and intellect—is interwoven (one in the other), so here is God and man a spiritual being! Therefore you see the Love and Light of God *in the Word that comes forth*, and you *also* see the love and intellect and feelings *of a man*.

God did not choose to take a greater power of *natural* intellect for His ever-blessed Son, than you see in Zion, for a great and learned man would not walk with meekness, and God does not force a man; and did a great

learned man come with *this* Spiritual Light, why they would say how great the *man* was in learning, and *God* would not be worshipped.

The man of great attainments is the God of the *old* world, and he would be too wise and self-sufficient to let God do with him as He pleased; he would not *yield* to be made from a dog to a devil, and to be turned inside out, and outside in, and then upside down! No; he would say to God (in heart), 'Go to hell with you! Do you think I'm going to bear all this?'' Well, then, he would not do for God's work; such a man could never get the true light of the Word. But 'Charity endureth all things'; so now she hath a *Mantle* (the righteousness of God) given her, wherewith she '*covereth* a multitude of sins.' For Zion is called the House of Clay, because he *yielded* to the hands of the Potter, and whatever the Potter did with him, he called it good; and let what will come, he calls it good. If the heart is pricked by unkind speeches and bitter words, such as, that in Zion is only 'Opinion'—which words wound the heart, and even maketh it feel as if the eye were pricked with a pin, and it poureth out tears—yet if the heart is so goaded, it is taken for good, because as the eye would when pricked pour out waters, so the heart is stirred and wounded, and it poureth out knowledge (*this result* is manifest in *this* writing), for it remembereth afresh the wormwood and the gall; for though there is *perfect peace within*, yet the heart is *capable of this kind of* grief (from that very con-

¹ Zion shows by this figurative language, the disposition of the proud, self-willed mind, which would not submit to the operation of the Spirit within it, in crossing, thwarting and destroying all the old thoughts, natural expectations and desires.—C. B. H.

sciousness—of *present* rest after past trouble, inwardly); but it forgives freely, knowing that those things proceed from ignorance, and that they would not so offend, did they consider the Scriptures, and use judgment so as to be subject unto God and led by Him—‘For as many as are led by the Spirit of God, they are the Sons of God.’

But they say they are disappointed in their expectations; and *then* they say, ‘There is nothing but “opinion,”’ but what did they expect? God has made no promises to the disobedient; let them become ‘*men*’ by *obedience*, and *then* they will not be disappointed, but will have the promises fulfilled unto them, for it is to ‘*man*’ that God has made promises, and not to ‘*dogs*,’ that snarl and bite, and who let go the Substance to catch at the shadow. Submit unto God, and let Him have and do unto you His pleasure, let Him do just as He likes with you, and dispose of you according to His wisdom. Will you choose what you will have, and tell the Almighty what He ought to do? See that you *obey* first in all things; come down even as low as the ground, pay thy vows, and *then expect!* God rewardeth not insolence, He heareth the cry of the humble; come to that state, in which not one thought of self-will shall stir in you, and bear to be chided, bear to be, as it were, rejected, and still come closer to the hand that smites you, *knowing* that the Father of *mercies* cannot err or do amiss, but will *mercifully* redeem you from all iniquity, and let Him do it *when* and *how* He pleases.

Let Him give you as much trouble as He thinks proper, and let Him keep you in the trouble what time

He pleases. Let Him 'cast you into *outer* darkness'; take all He *gives* you and *choose* nothing. If He threatens you with death, receive it as good at *His hands*; if you are exercised with disease, murmur not at it; if friends frown on you, and you are despised, know that it is right. Take everything as good, and in all things give thanks; prepare thy heart thus with a willing mind, and soon you'll enter into Heaven! Shall a child have his own way in your house, or are you his proper guardian? Is he to know what's proper for him to eat, drink, or wear, and what not; or do you claim the prerogative as his parent? Surely you do; and you would chastise the obstinate child, who was so self-willed, and would make him feel his error, and compel him to submit to your governance. Then are you not told, that God dealeth with men just after their own manner? This is the way, walk you in it; this is the very way that Zion had to walk—this is the very way to *overcome*, and there is no other; and though you are not called to such trials as Zion was, yet you *are called* to put on, and stand in the *same faith*, and have charity to believe that God is good, *through all trials*, and still cleave closer unto Him, loving Him the more! I am not complaining of your love to me, you have shown much of that, but I show you how you are to '*walk with God*,' till *self* is brought down to *nothing* and conquered; and this must be the voluntary act of your own will; your obedience is then proved unto yourself, and your desire to love, serve and obey God, established to *your own satisfaction*; then you have in the Court of your own mind, the approval of the Supreme Judge, because

you yielded to His discipline, and aided in the casting out of the enemy of peace; and he being taken out of the way, the King of Glory comes in triumphant; joy unutterable succeeds—the soul is in transports of delight, and truth and peace flow through the heart and mind as a river; then the heart is the City of God, built up in strength and stability for evermore!

But it might be said, 'Could not God do all this for us?' Brethren, it is God that does it; all that is required of you is to become as obedient children, submitting to His 'easy yoke.' He has sent you His Word of Light, which clears you from all charge of sin, that your minds might be freed from guilt, and a root thereby planted in you for the production of the Tree of Life, or the 'Heaven' that the glorious God intends introducing you into. For, first of all, that Devil—Guilt must be cast out, ere a foundation can be laid for the building up of this glorious Temple of Love, Wisdom and Joy. But in all the former generations, or race of mankind, the evil one was in the way—guilt was there for want of knowledge, or the *Saviour* had not come ('Messiah') both to *suffer* and *reign*; therefore sin was not taken away. You see now, by the Word of Truth through Zion, what sin is, how it was committed, by whom, and who suffered for it, and how by that suffering the At-one-ment is effected,—God (the Word, Life, or Breath of God) and man become one being. You see that there never was any charge of sin against any of the human race. O blessed knowledge, that revealed this heart-cheering truth! then what can obstruct your love, and what can hinder your communion and fellowship with God, who is Love? So 'get under-

standing of the subject, that's the principal thing.' No building can be erected without the foundation; and the belief, cordial and *joyful* reception of the Gospel of the Grace of God, lays the foundation in you, for the raising up of Wisdom's magnificent Temple. And the work from the beginning, in the loving and humble receivers of the Word of Truth, is *all* glorious, for the first understanding and reception of the truth, removes sin and guilt. Then pursue your journey here.

But I would say further in answer to the question before proposed, viz., 'Whether God could not do all this *for* you? Perhaps you mean without troubling you? My brethren, be not unwise, but understand what the will of the Lord is. Surely we must be rational beings. Heaven is all rationality, sense, judgment, understanding, wisdom, and Divine intellectual enjoyment; and the Divine approbation in love glances, darting its beams of eternal and everlasting love into the soul. But this happiness is not attained without your cordial agreement with the Divine Spirit, and your earnest pressing toward God, by casting off continually, and habitually purging out the old leaven, *i.e.*, doubting, which sticks so close unto you. Draw nigh to God, and He will draw nigh to you; and as you see that God does not charge you with sin, but that the middle wall of partition is now broken down, and the stumbling-block removed out of the way, there will then be nothing to obstruct your passage to the burning throne of everlasting love, and the enjoyment of God. God has sent me with this message and *power*, viz., to 'remove the stumbling-block out of the way of the people,' which always prevented

that near conjunction of the mind of man with God, of which the Scriptures speak, and the human race is assumed to be desirous of. Yet they were ever blaming themselves for something or other, which they judged God did notice, and remembered against them, so they could never make their way to the throne of God, to stand there 'blameless' and 'faultless.' But now see what a great blessing is come unto you—you are assured that God does not blame you for anything. He has taken *all blame* from you. You see by the Word of Truth *where* all the threatenings of punishment, and the Curse pointed unto, and you see them fulfilled; you see the debt paid, and the very sufferer left *here with you*, to be the guide of *your spirits* into the enjoyment of the Divine Love.

Now the Rabbins say that God prays, studies the law, and wears frontlets. 'The soul of Messiah' (says the same Author), 'through his perseverance in the Divine love, was deservedly exalted to be the Guide of all spirits.' Then read Exod. xiii., and you will see the account of Messiah's deliverance from Egypt, when he was raised from the state of a servant to that of a son; from this chapter you may perceive what a secret you are in possession of—*all the world imagine* that there was a great people (600,000 Brick-makers with their wives and children) that crossed the Red Sea on foot in coming out of Egypt; but see, you are thought worthy to know this, that was hid from ages and all past generations. Observe, there is no leavened bread to be eaten, *i.e.*, unbelief and doubt, that Devil which is the root of all evil, must have no place in us;

for that is the 'leaven' which conjectures and surmises, and causes *swellings* and *puffings-up*, and tumults and uproar in the mind, and makes the people say, 'You brought us here to perish!' '*I see nothing but opinion!*' Take heed, my brethren, and be not of doubtful minds; *follow your guide*, and you will come safe into the good land, the Eternal Inheritance.

Now we'll suppose a great and numerous people travelling through a wilderness, to go to some desired country; and the people knew not the way themselves, but one, having travelled it before, is appointed for their guide. Must they not, then, listen to his directions, and follow his footsteps, in order to reach the country at last? Certainly they must. But if, after all their guide had told them of the way, the description he gave of it, and even shows them a quantity of the *fruits of the land*, as a sure sign to them that he has been through all the dangers and fatigues that he tells of, and that he has *been in* the good land, and is come therefrom to conduct them safe unto it—I say, if, after all this, they were to hearken to some evil-disposed persons who bring up a bad report of the land, and who say, 'Ah, all is mere "opinion" of this man's,' how blameable would such a people be, and how miserable would their lives be, going on murmuring after *such proofs* being laid before them.

Now I leave you yourselves to make the application. How unjust must that person be, after having such proofs of *knowledge* given; and how grievous to the Guide, to be suspected of guile, imposition, hypocrisy, deception and fraud—for all this and much more is implied in saying that it is 'mere opinion.' And why does the person *so*

deciding, send to us a gift of money? For my own part, I would give no man twopence for his 'opinion,' but I would rather he held his tongue altogether; and only that I do not give that person up, but do both love and respect her, I would not receive her gift; but I believe she is overcome for a while by those low, strolling, vagabond spirits that have not a hole to put their own heads into, and cannot bear to see others comfortable; therefore I feel for her, believing that she has that goodness of heart which *desires* to be right. But I am, in her view, a good, mistaken, deluded, deceived man! Goodness me, what a curious, outlandish bird this is! A 'good' man, and 'deceived'; has nothing but 'opinion.' Hobs-bobs! Spurs upon milking-pails! Sure, the like was never seen. James, Mrs Davis believes you and me to be good-meaning men, but deceived; and she says she loves us. Well, we are much obliged to her, but what evil demon there is to deceive a 'good' man, I am at a loss to know. Surely, surely, it's well known 'Man cannot be *good* without his Bone.'

Abundance of '*good*' folks, I find,
Are gathering goodness; but the wind
Soon scatters it about!
They say they come to Zion's hill,
With wine their *empty* casks to fill;
But ah! the wine *leaks out*.

T' examine first, it would be right,
Be sure their vessel's firm and tight,
Ere they begin to fill!
Lest some unlucky leak remain,
That lets all out as it runs in,
And so the wine *they spill*.

Some wisdom of *their own* is found,
 And so their bottle is unsound.
 They cannot *wholly* trust
 To Wisdom's Star, their Guide to be ;
 They're made of *self-sufficiency*,
 And so their bottles burst !

But he that's poor and weak become,
 No strength nor good to call his own,
 To wisdom does resign.
 'I choose Thee for my God,' he cries,
 All other guides I do despise !
 'Tis he *retains* the Wine !

That cheers his heart as on he goes ;
 With strength he triumphs o'er his foes ;
 They fall like rotten wood !
 The generous draught he drinks again,
 Forgets his poverty and pain,
 And says, 'This Wine is good !'

Matt. xii. 35—'A good man, out of the good treasure of his heart, bringeth forth good things. And an evil man, out of the evil treasure, bringeth forth evil things.' Then here is a perfect rule or standard by which I must be judged ; see what is brought forth out of the treasury,—judge whether it be evil or good ; weigh what is brought forth, in the Balance of the Sanctuary, and see if it be just weight. If it be evil, it is 'mere opinion,' for 'opinion' *only* is evil, and I must be an impostor. ['James' says here, in a marginal note, '*That* you are *not*, but the only-begotten Son of the God of Truth, filled with pure love and goodwill to all men. I have seen his unshaken confidence and fixed love to his God, through all trials, for near four years, without a shadow of wavering or doubt. I say this much, as having been a constant witness, night

and day, for this period, and saw him when he was not expected to live an hour, and I never left his bed ; he was ever the same !'] But if it be good that's brought forth, then be assured that the 'good man' is come, *i.e.*, 'man joined to his Bone,' there is none other 'good.' Let me be judged by this rule, and it will be righteous judgment ; but to judge by any other rule would be unrighteous.

No *mere man* could bring forth those things that come through '*Zion*.' They were out of the *reach of all* 'human' beings. Then if the 'good man' be come, the Kingdom of God is come nigh unto you, it is *begun* ; although there are yet about the little spot such numerous evils, and such miseries abound in the world *without*, and injustice, cruelty and wrong, as yet in full sway and triumph ; which makes the feeling heart heave a sigh, and adopt the language of the poet (in the *Prophetic Messenger* for this year, and the present month) :—

'Descend, meek Patience ! O ! stay the hand of power.
O ! cheer the weak, and comfort those that faint !
From orphan's cheek, O ! wipe the gushing shower,
And steal the anguish from the Martyr'd Saint.'

Although the person who penned those lines, might not be aware of the influence he was under, yet *I know* that the Spirit of God was the Inditer, to warn of what was coming—I mean, to warn us who now stand on God's side, —and all that is taking place in the great World is for our sakes, and the Prayer will be answered.

Can we suppose that such an accumulation of miseries and wrongs and darkness, can be taken away in a few days? The seed is sown that *will work* the universal

change, and bring the promised good ; and though all the other 'seeds' seem so great, and all *seem* to operate against it, yet this little 'worm' will eat them out, and accomplish their destruction.

Many a pang have I to bear, and the keenest are those I receive from my friends ; yet they cannot help it, they would not wound me willingly, but they are doubtful because they see no *visible* change. Yet did they consider and weigh the Word that is recorded beforehand by all the Prophets, they would see that all things are taking place just as foretold, *when I should appear on the earth*. For want of using judgment *according to* the Word, they wound my heart and cause me keen anguish ; yet it is them I pity, not myself, for I know *who I am*, whence I came, and whither I go, but they as yet can hardly decide. I know well that I am he that was forenamed and mentioned from eternity, and of whom it is written, 'The steps of a man are ordered by the Lord, and he delighteth in His way. Though he fall, yet shall he not be utterly cast down, for the Lord upholdeth with His hand.'

Please to read this Ps. xxxvii. all through, and take the comfort of it to yourselves, you who love Zion, for it is for you *with me* ; never mind whether you are the weak (that are ready to say you fear all is 'opinion' only) or the strong, you are all dear to God and to me, the weak as the strong, and of the weak we must take the greater care ; but of your faults you must be told, and happy if you bear. What Son is he, whom God receives, that some correction does not need ? Then if 'correction' God did sure ordain, He saw His Sons would need it—that's quite plain. Yes, well He knew, sometimes they'd naughty be,

presume almost (if not quite) to *censure* God and me. Ah me! would I, for some poor sordid gain, endure suspicion of me?—almost the foulest stain that in the moral world, could on a nobly-minded man be hurled. Oh, no! contention's field I'd quickly bid adieu, embrace again my peaceful 'last' and shoe, and with my lapstone, hammer, awl, and knife, I'd earn sufficient to support my life, and for my children too, and for my wife. Then a cold prison ne'er my face should see, nor *fell* suspicion ever *fall* on me!

But 'tis the God of Truth that called me out, and made me stand without a fear or doubt. Though of a timid make, He *made* me bold, swearing *Himself* my hand He'd hold; therefore whate'er this hand and pen doth write, it is His pleasure—'tis *He that doth indite*. 'I'll go before thee,' was His word to me, for my blest Kingdom thou hast longed to see. In thee, My child, I do delight, and My great power shall arm thee for the fight. Fear not thy foes; they for thy sake shall fall, and *by* My Name *in thee* I'll conquer all. In the drear wilderness thou followedst Me, hoping *one day* thy Saviour's face to see. I knew thy love, I saw thy sighs and tears, thy oft heart-tremblings, thy terrific fears. But no affliction did thy march retard, and thy obedience I will sure reward! Nothing from thee thy God will ever hide; and in my love thou ever shalt abide!

The fairest flower which in my Eden grows,
That ever-blooming, blushing, fragrant Rose!
Out of my Holy Heavens to thee I send,
To be thy ever-loving, sweetest bosom Friend.
Her lovely charms shall stop the flowing tear;
Her heavenly smiles shall dissipate each fear;

Her love the balm to heal thy sorrowing breast ;
 Her fondest words shall hush thy cares to rest !
For Her thou didst all other loves resign.
 WISDOM I give thee. Lo, behold ! *SHE'S* thine !

The blessed Promise of God, Eternal Life, now bestowed on human nature, *secures* it in bliss for evermore.

And now, my loving friend and kind brother Bradley, is this 'Opinion' merely? O, look again, and see if in the word by Prophets gone before, *all* that I say's not written, and much more! Yea; and every step that hitherto I've trod, not one but's truly ordered by my God. And every step that I henceforth shall take, not one shall slide, there shall be no mistake. Love's at the helm; Wisdom the Port will make; her jovial crew safe *into Life* she'll take. Yet well I know the lovely, teasing Maid, through strange meanders does oft her lovers lead. 'Alas, she's gone!' the trembling lover cries. Then quakes his heart; then stream his longing eyes. Aghast he stands, and hears a *stranger* say, 'Sure this *strange winding* ne'er can be the way?' 'O no!' he says, 'I've *lost* my way, I fear.' His courage droops, then flows again the tear. Down falls his hands, feeble and weak his knees; nought but the Goblins in the dark he sees, with giant heads and little bodies thin, with dragon tails and lengthen'd nose and chin; with mouth terrific, wide as from now to yore; with teeth like tigers ready to devour; with forkèd tongues, on wings like bats they speed, and black as soot that in the chimneys breed; with eyes wide-glaring at him, fixedly they stare. 'Spare me!' he cries, 'good master goblins, spare!' 'O Lord, had I known this, I'd ne'er been here!' Ah, but here you are, and back you ne'er

can go, for all *back* doors are closed, you now must know. But stay awhile, I will you all surprise. These Goblins all, are Angels *in disguise* !

And so will all Wisdom's disciples find it ; but it is her way to cast down ere she builds up ; and it is the weakest who see and feel most of this. Yet by weakness you are made strong—'The weak shall say, I am strong' (Joel iii. 10). And it is by the various exercises of the mind, that you learn to turn sorrow into joy, for this is the work of the Magic power ; and how would you have any pleasure or delight in knowledge, if you were not sometimes puzzled and perplexed in mind, and left, to all appearance, to struggle with powers that are too strong for you? Then this *experience* compels you to seek for wisdom. You'd go fast asleep if you had not exercise ; but if you become desperate, as I did, you may cast all this off at once, and never be troubled with it any more. Make a grand struggle. Why should you be so troubled? Rise, and *fight* ! one struggle will do it ; one good leap will clear the ditch. You say God does not do this or that for you. Nay, it is you don't do it, my friend. What can God keep from you, if you are bold enough to take it ?¹ Why go *croaking* in dunghills and muckholes, when you can be Kings? There is a crown for you, and by God I say, you must seize it yourselves ! And now I have said it—yes, I repeat—it is by God you must do it, and not by the devil !—Take my word. 'All things are yours, for ye are Christ's, and Christ is God's' (1 Cor. iii. 21, 22). Now this

¹ God gives *all* to us by the Gift of His Spirit, making us thereby partakers of the Divine Nature ; so that it is only want of *charity's* 'love-inspired boldness' that makes us refuse the *rights* of love.—C. B. H.

is the Word of God; this is the word of the 'New Man,' not of the 'Old Man'—'the Devil,' you must deny him altogether, and not hear one word that he says. Does not the Scripture say, 'The meek shall inherit the earth, and shall delight themselves in the abundance of peace?' (Ps. xxxvii. 11). Well, why not believe these words? 'Why,' you might answer, 'How many did in former times believe them, and yet never enjoyed what is promised?' But what is it to you about *that* world? You have set your faces to come out of it, and now you are looking *back*. And don't you think that had you been in the place of God Almighty, you would have done a deal better for them than He has done? For shame! Hold thy tongue, thou impious fiend! 'God shall rebuke thee, thou vile tongue!' Thou shalt not have *a place* to put thy head in ere long; thou shalt be rooted out of thy *dwelling-place*; thou teachest lies and rebellion against the Lord. God never made these promises to any of thy race of *servants*, Old One. No; He made the promise to me and to my children, and not to thee; for by me the 'new world' *begins*, and thou hast no business *here*; thou art not '*the meek*,' thou art a murmurer, and a complainer, and a fault-finder.

Rev. xxi. 1—'I saw a new heaven and a new earth.' The new heaven signifies that the *first* state of man passes away—the whole system is changed, and new knowledge and light begins; the new earth is man made anew—that's the earth that all the believers shall *inherit*. All under the former system were 'sinners,' they were the conscious spirits, 'servants and bondmen'; but we are without fault before the Throne of God, because I am

God's Son, with whom the *world begins*, and all my children that I beget *by my Word*, are Sons. I became surety for them all, and they shall *with me*, 'delight themselves in the abundance of peace'; they shall all soon stand in the terrestrial Paradise, and then they *remove* to the Celestial. 'But sure I have a Paradise where all my Saints shall go.'

[NOTE BY JAMES.—'Zion's explanations of the written Word, redeems us from the accusing Spirit that charged us with being sinners. It was the *thought* that we were sinners made us unhappy, and brought the death and sufferings on Zion; he charged *himself* with sin, and became surety *for it*, and paid the penalty due to the *wrong thought*, which was, and ever has been universal in all nations, viz., that we were sinners; and under this *thought* all people have offered sacrifices of different kinds to *atone* for sin, under various forms and ceremonies. And this thought, in the first creation of Adam or Zion, slew the offspring of *Faith*, i.e., the evil thought gained the ascendancy over faith, which brought on the sufferings incurred by the imagination of being a sinner. This thought was a *stranger to Love*. Perfect love could not come to dwell with man till this rival was slain, which could only be done by Adam's rising up *against himself*, and claiming his deliverance from this *slavish* folly, by demanding the promises made to him, to be fulfilled. And his love for the Truth conquered the evil thought, and *made us free* for evermore.]

Therefore now, my Brother B., turn that old murmurer *out* of your house; 'be ye followers of God as dear children,' i.e., walk in love, as Christ walked; be ye followers

of the new man Christ Jesus—He's the god you must follow—and walk in love as he did, and in meekness as he did, and believe the Scriptures as *he did*, that the great Eternal God will fulfil unto you every word that He hath spoken, and you shall 'inherit the earth.' Now do this, my Son, drive out that old murmuring, grumbling, fault-finding, disobedient wretch, and take that stone up in your hand, viz., 'The meek shall inherit the earth, and shall delight themselves in the abundance of peace.' Take this, and stone him to death with it; hit him so long as he moves; follow up your blow as long as you see the least breath in him, and say to him as above, if he offers to speak. Tell him that *Christ* shall have his Kingdom in you, and all necromancy must die. You must be resolute with that old Spirit, and if you do not turn against him fully and completely, he will *creep in*. But deny him, and show yourself valiant for the Truth, and let not one suggestion of his have any place in you for a moment; and when you show him such stout resistance, he'll be off, and *never* will trouble you more, and then you enter into joy and peace, and the 'Old One' is shut out—the Word of Life stands at the door, keeping guard for evermore.

When you complain of your leanness, and all that, it shows that you are not faithful unto God, for if you, or anyone else, were faithful unto what God says in the promises He has made, and would 'contend earnestly' (against your *old self*) '*for the faith*,' i.e., for the God, and stop the mouth of discontent—that Wolf that devours all peace—you would presently overcome, and your complaints would be ended.

The old devil says, 'I'll see you damned!' He says

you shall not enjoy these promises ; and will you suffer that old condemned vagabond to tell you that ? Tell him that *he is damned*, and that you claim those promises and must enjoy them, for God has said so, and God is just, and cannot lie. And if you stand up boldly in this way, you'll see how he'll begin to sleek his ears and hang down his tail, and when you see him staggering thus, then's your time to take all advantages ; hit him again, follow him up, be *faithful* till you kill him, and then you'll see the glorious Crown of Life, and have it on too—such Glory as you never conceived ; then you are proved to be faithful unto God—the God of Truth and Love.

Oh, it pleases the Old One mightily, to hear you complain. 'Ah!' says he, 'I've got him tight enough yet!' Ah! but you won't have him long, if he'll follow his guide's directions ; for I'll tell all my friends—'How they'll conquer you, and gain the Promise, as I found it true.'—J. S.

Now, dear brother, I had the Great Devil of all to cope with, and by my God I overcame him, for *the time was come* for him to fall. Now these that trouble you are a set of little devils, some of the Great Giant's brood, but they all speak the language of their *Father*, and are devilish tormenting.

But serve them as I tell you, and the beauty and comfort of the New Covenant is, that when once you shout victory over these devils, they go for ever.

I must now conclude my long 'letter' (?).—Your constant lover in the truth of the Gospel.

ZION.

LETTER TO C. BRADLEY, JUN.

November 13, Year 8.

MY DEAR AND LOVING BROTHER,—I thought it right to thank the Editor of the *Poor Man's Guardian*, for what he was pleased to say about us, and I have sent you what I have written to him, and should be glad if you could spare time to write it off in your hand, and make those corrections that might be necessary, and then forward it to him. I say that I have a good strong dose mixed up for the Old One, and so I have. Confound him, he shall have it strong now.

I have written a hundred and more pages in continuation of the subject that your father has just printed.¹ The 'Wonderful Counsellor' in Zion will plead man's cause, and perfectly free him from the accusations of the Accuser; but what I have written I cannot now send—this goes out by hocus-pocus, and as soon as we can find a way for that, it shall go, but it is no go just now. I very much approve of the way the last is

¹ This must refer either to the 'Important Discovery,' three pamphlets, or the 'Explanation of the Parable of the Five Loaves and Two Fishes,' written in September, and partly printed in two pamphlets, and the conclusion in MS., see Vol. III.; this would not, however, represent 'one hundred pages.' In the former case, the Writing did not leave the prison till their release, and has probably gone to America, with others, as it cannot be traced here.—C. B. H.

printed—I mean in penny parts—and I hope it will go off. I cannot express how much I feel toward your dear father, for his work of faith and labour of love in the Cause. But he knows it to be the Truth, nor does he want any man to tell him anything this way or that; and I am well assured, notwithstanding all the stories he tells me about his unbelief, and all that, that he must believe, and he cannot help it, and he must work in the Cause, nor can he do otherwise. The ‘wheel’ is within him, and as that moves, he must move, and the Spirit of the living Cre-a-ture is in the *Wheel*.

I think I wrote him a *curious* letter last time,¹ but I am not afraid of offending him; he’ll see all that I mean. Nothing can offend those that love the law of the Lord, because they have eyes to see the *interior* (or internal sense) of things, and they know that all things proceed from Zion *in love*, under whatsoever guise, form or figure they may appear. But please to tell your papa that, if he is good, he shall go to heaven when he dies—no, no! I mean at the Day of Judgment—and this will comfort him!

Well, Brother B., no one could go to Heaven till the Day of Judgment, for the souls sleep in ‘Lethe Roads (oblivion) *till then*, according to the Doctrines of *Ham* (heat).

Now, Mr B. and Charles, here’s a little job for you, to find out this riddle about ‘Lethe Roads.’ [Zion, in his Fall from *Paradise*, became completely *oblivious* of his former happiness, till the ‘fervent heat’ of the Divine Love awakened him again to the Day of Judgment, or

¹ October 25.—On ‘Opinion.’ See the preceding Work.

resurrection, to *judge rightly*.] Come, exercise your powers now, about this. It will be good for you, and tell me in your next of the discoveries you make respecting it, for 'the Spirit searcheth all things; yea, the deep things of God.' And see what the 'Doctrines of Ham' mean. Perhaps your father will preach about it on Sunday at our School. I do admire your calling it Lawrence Street '*School*.' Down with the '*Craft*' at every point!

Now, though your father complains so, yet I know very well how keen-eyed he is to discern spiritual things. The true Gold must be found in him, and it is in him I know, though it is not quite cleared from the dross as yet; but all is right, and so you will find. I have not time now to write much, because of getting ready to see our friends at one o'clock. I wrote a letter to Mr Palmer (Vol. IV., p. 260). Hope he has received it, and that he is well in health, and you all the same?

The time seems more tedious now than it has done all along, because it is coming toward the end; how long each day seems. But, O Truth! thou Balm of Life, were it not for thee and thy charms, how gloomy would be our cold stone cell for a long eighteen months? But thou art our fire, our light, our joy—yea, our all!

And the pleasures we anticipate of seeing again those we so much love, conspire with the blessed truth, to resign us to the tyranny of the Monsters in human shape, who inflicted on us such extreme punishment.

Please to excuse more. Brother James unites in

kindest feelings of love to yourself and '*Somebody*' (you know whom I mean). How is Brother Holinsworth and '*Somebody*?' Hope all well and in good trim. Will write more, soon as I can. Farewell, in great haste.—
Your ever-loving friend, ZION.

THE UPPER AND LOWER ANGELS, ETC.

November 16, Year 8.

To Mr Charles Bradley, Sen.

I LOOK towards thee, friend, as thou wilt see I do, and then that look compels me to take up my pen, and what a precious thing it is that we know how to convey our meaning by means of this little instrument, when we are deprived of the pleasure of social conversation.

I think it one of those things for which I ought to be thankful, that I have learnt a little of this most useful and pleasant art, and indeed I am grateful for it, and there is a peculiar pleasure in using the little scribbling thing to convey our sentiments and feelings, to those hearts where mercy, love and justice reside. Mercy will not condemn an *expression*, when the meaning is good ; Love will cover all defects, when it sees an honest principle ; and Justice will always judge according to the *intention*, and will say, the matter is good, and the subject profound truth, though the manner of expressing it, or of setting it forth, is rather awkward, and not according to the strict rules of education.

Now I'll tell you my thoughts upon this point, viz., that our God, who is the 'God of gods,' is so set against the old system that He would not have *His Truth* disgraced by appearing in the old garb. Oh ! it would

not fit Him, He could not move His limbs in such an armour, nor would He put it on, lest any of the old Hierarchy should praise Him for His *good looks*, and should admire *His dress*. The Gift of God is honestly come by—nothing can be freer than a Gift—and the honest thing wants only honesty to set it forth, and that old saying will be *proved true in this work*, viz., ‘Honesty is the best policy.’¹ Therefore such a being as your brother and humble servant is chosen, who, although a natural lover of learning, has not the power to attain to what the ‘Cohens’ call learning; and such is his love for sweet, innocent and honest truth—that blessed child of God and Nature—that he would scorn to dress it up in swaddler’s clothes, or put its feet in the ‘stocks’ of *the Schools*. No, my sweet love! there never shall go on thy back any of their ‘*strait jackets*’; Nature thou art, and thou art free, and shalt be free; and thou shalt walk abroad in the attire that best suits thy pure and innocent taste, and thou shalt bask in thine *own element*. Thou art not known in these regions; no, thou art of another country, and the ‘Cohens’ and ‘peepers’ want to *naturalise* thee, or to bring thee into their forms; they say, ‘Ah, Lord God, doth he not speak parables?’ because he speaks not in their language (for they ‘know neither a parable nor the *explanation of a parable*’). And one says, ‘Away with the humbug of Revelation!’ And another of the same stamp says, ‘Oh, I’m going to reform the Church!’ and boasts that he has powers

¹ And all that have become *proverbial*, though used for the circumstances of the outward life, have the *like* reference and spiritual fulfilment in the coming of the Son of God in human nature; and are in reality ‘Scripture,’ *spoken by the Spirit of Inspiration*.—C. B. H.

adequate to the task, and that he has wisdom to be *the* 'Teacher in Israel.' O, what swellings! Their meaning is, Away with the humbug of believing in a God at all. 'Damn him, who is he?' 'We are our own Gods; wisdom is in us; we will reform all things, and all things shall be brought to our standard.' And then they say how God's servant should speak and write; well, well, that is kind of them too, but they are unrighteous Judges, for the pattern of things *in the heavens* they never saw, nor did they ever hear that voice which said, 'See that thou make all things according to the pattern showed thee in the Mount.' And if the host of 'high ones' could produce Re-form, then there would be no need to '*exalt the low tree*' to do it (Ezek. xvii. 24). But I am willing to make apology, in some degree, for those that say, 'Away with the humbug of Revelation'; nor ought we to wonder at such a man as the editor of the *Guardian* saying so, for indeed the Religion bearing the title of '*revealed*,' is what may be called a 'humbug' with justice, for there was nothing revealed, and what their '*revealed religion*' has produced, is only calculated to beget in the sensible mind, feelings of hatred and disgust.

Nevertheless, I say it is quite impolitic for a poor crawling '*insect*' to imagine that he is a self-existent being, and to defy the Power by which his eyes see, his ears hear, and who gives him the wonderful faculty of intellect, and inspires him with a voice to express his ideas; and although these, in the natural world, are only *shadows of* 'MAN,' yet even from these things, the *rational* beings may see that *there is a Power*

which is their nature's *root*, and the *cause* of their life and motion.

And those that can take the liberty of denying that Power, and setting it at defiance, may expect reform, peace and plenty by *their own* power and ability, but a trap is set to catch them; there are man-traps and spring-guns set in *these grounds*; and reform or peace such men can never see, because they despise the only wise and great Re-former; but let them all *work*.

Mr Carlile is going to bring out his work on the Scriptures; while he denies the Author of them, he's attempting to explain them! and he himself is the God; but let them come—if the Magicians did not make serpents, Moses' serpent could not have swallowed them. Say nothing: I encourage them to go on, but you'll see some fun by-and-by; the serpent will come out of his hole, but he'll wish himself back again, yet he'll never be able to get back, and I know that he can't get forward.

'Ward,' says Mr C., 'is the most philosophical Irishman I ever met with, and he is not the worse because risen from the lapstone.' Do not make me vain, Mr Carlile, about 'philosophy,'—how smooth your encomiums go down my back. Now Smith says that 'Ward is the most fanatical Irishman that ever he met with.' Goodness, Mr B., which of these two men are right respecting me? There must be a judge between these two, to decide the question, and it is evident that I do not *please* either of them. Yet I must say that in Mr C. there is more of what is called the 'gentleman,' than in the 'Reverend'; but they're all very well in *their places*. But talk about rising from the lapstone,

Mr C. Bless me! see what it is for *Tinkers* to go to work, they mend one bad place, and make another; but never mind, Mr C., I'll sing 'Cob,' and you sing 'ler.' I'll sing 'Tin,' and you'll sing 'ker.' The Cobbler and the Tinker.¹ Now you see how little acquainted Mr C. is with the prayer book; why, have not the Primitive Fathers made a Saint of me? Is there not a day (25th October) appointed to be kept in my honour? Why, Mr C., I think you must certainly have been in *Cumber-land* to pass by this; it's no joke, there stands 'Saint Crispin' sure enough.

But these great gentlemen 'Reformers' are not in these secrets, and if we attempt to open them they say we speak mysteries; and Mr Carlile advises me to let my writing be free from mystery, but what he means is, that I must say nothing *about God* (the total *mystery* to them), merely that I have *read* and *thought* myself into those notions that appear in what I write; for to Mr C. there is no God, and he is quite right,—he came by mere Nature (as it is called) and not by God. But he that is in Zion came by water and by blood, not by water only, but by water and blood, and it is the *Spirit* that beareth *witness*, because the Spirit is Truth. Now these were the three *first forms* of nature in God's creature—the Spirit, the flood, and then the blood; then was the *earthy* man, the *first* Adam, complete, now he bore the image of the earthly, viz., of the whole world of all the past ages, all error centred in him. And what was he then? 'The man of sin,' 'Pharaoh,' 'Lucifer,'

¹ Mr R. Carlile was a Tinman by trade originally, likewise a native of Cumberland, of which county Carlisle is the capital.

'Beelzebub,' 'Satan,' and all the *ugly* names you can find in Scripture. Well, you know it is written (1 Cor. xv. 49), 'As we have borne the image of the earthy, so must we also bear the image of the heavenly'; then these three—the Spirit, the flood, and the blood (*i.e.*, the *completion of evil*)—become the Father, the Word, and the Holy Ghost, and *these three* are the Image of the Heavenly, these are the *last forms* of nature; and here are the *six days'* work; and these being *finished* bring knowledge (the number 7—Perfection), and knowledge brings *rest in God*—the *Sabbath*. And so the Lord is here in human form, first—created, then new-created, generated, and re-generated; born, died, returned to dust, and born again. First, 'Adam' the Son of God in the flesh (an earthly or 'natural' man); second, 'Adam' the Son of God in the Spirit (a Spiritual Man), the Head representative and Image of the future race of *Man*! Yea, and the Father of them all, and I may say too, the Mother; for the three first forms are Adam, *i.e.*, the anger—the male; and the three last forms are Eve, *i.e.*, the love—the female, and also Sophia, the root of the *Heavenly* 'Philosophy,' or Philo-Sophia—spiritual Wisdom, the Philosopher's Stone that turns all dead metal into living gold—turning evil into good, *i.e.*, that shows all things good.

Question.—Who was the first man? Answer.—Adam. Who was the first woman?—Eve. Who is the second man?—The 'Lord from heaven.' Who is the second woman?—The wisdom *of the Lord*, Sophia!

Now it seems hard to say, that until this work was done there was no soul! 'This is very hard,' says the

old race ; 'this is very degrading to us.' And why? Because they thought that they had souls; but you must know that whatever they thought was wrong, that is not true which they have *imagined*. So as they said that they had souls, that proves that they had not. If you can find out when 'Adam' was created, *then* was the first human soul that ever lived; but before he was made and created (by the 'living breath breathed into his nostrils,' a double being—man and woman) there was no 'soul,' *i.e.*, there was no one with *Eternal Life*; but Adam and Eve—the Lord and Sophia, Messiah—is the Supreme '*Man*,' and *from him* all you that believe get the pure *soul*, and as he (Messiah) is *a part of* God, so ye who are begotten of him belong to the *same family*.

Your soul is descended from God, ye therefore are a new race of beings, ye live forever in your own Source; but the 'souls' (if we may so call them because they were *shadows*) of all the former race of beings, high and low, rich and poor, the learned and unlearned, are unclean (not *washed* from error by the 'water of regeneration'), and they perish; but 'the *Word* of the Lord abideth for *ever*,' for that is the true soul which makes the true Man, the Living Man, the God-man!

Now I know that you are pretty well established in these things already, but I want to bring something further to your view, that may be the means of totally and entirely setting you apart from the *former race* of beings; for before you come to perfect rest and glorification, you must bury the condemned and dead body (the old *letter* of the Word, the dead or literal Bible), for until *the dead* is laid in the grave and completely covered over,

it annoys the soul with its stink, its ill savour rises up, and the soul is disturbed thereby. 'The dead' is now being carried forth to be buried, and you must not make any howlings for their departure, nor attempt to keep them out of the grave; let them die and be damned, what are they to you? You must live by the living (spirit) and not by the dead (letter).

Now you have long ago understood that before Adam was created, there were a vast number of Angels created, and this is true; so there were, with Lucifer their Chief, a vast innumerable host; and this is very clear to us who are come into the light, for you know all these Angels, and their influence and power in the beings called men and women, in whom they have *lodged*, and in whom they have ever worked. God did at all times of the *former* world (the past *night*) send forth *sparks of Light*, but these *inspirations* were given to men and women through the agency of Angels, but these had not *knowledge*. God spoke of time to come, *pointing to the end*, but those powers that brought the Word to the human mind, were not able to instruct into the *meaning* of the Word, and it was left unexplained; and those *magical* spirits, working upon the human mind, spoke the Wisdom of God *in a mystery*, and the mind, being ignorant, made a wrong use of the word of *inspiration*, and set forth this and that to be the meaning of the Word; and this is the cause of the numerous religions, and all the curious ways, inventions, and forms of worship that you see in the world.

Now there are two hosts of Angels, viz., those that bring communications *from God*, and another host that more particularly and constantly inhabit and dwell in the

region of the minds, of all the people of the old world. The first of these are called (by the Rabbies) the 'Upper Angels,' and the latter are the 'lower'; these are the *corrupters* of the *Word* which is brought by the 'Upper Angels.' These 'Upper Angels' are *changed* now at this time, when the Son of God comes, who is *their Light*, and they are *ministering* Spirits to him and *all his children*;¹ but the 'Lower Angels' are destroyed, therefore '*corruption*' passes away. And the 'Upper Angels' *cease* (having done their work), and worship him that is now come forth *according to their prophecies*, as it is written, 'Let all the Angels of God worship him,' for though Angels of God, yet the future glory of '*man*' was hid from them; so you may read upon this point, in the *Traditions of the Jews*, as follows:—'The Angel Hadarniel said to Adam, "Adam, Adam, the Glory of *thy Lord* was hid from the Upper Angels, but to thee it is permitted to know all."' And why is it so permitted? Because Adam's Lord is the very Heart of God's Love, joined to the first soul—the first Man; and therefore it is that Adam *knows all*. Mind, Adam has no knowledge of God, merely because he is God's *production*, or His *first generation*; no, there must be the first and the last united, ere the knowledge mentioned above, could come to Adam. Adam knows that he is God's creature, '*Man*,' but there is one who is above him, *yet a Brother*, and the first Adam's

¹ The entire transforming work of the Great Spiritual Divinity itself, is to establish affinity between Heaven and earth, by sending forth His celestial powers to principle mankind with *desires* of a higher Life, but these only ministered to the coming of the Life itself—the Prime or Chief Angel from the Seat of Life, who *changes* all the mysterious conjecture and speculation of the former '*servants*,' into his own *Revealed Light*.—C. B. H. November 19, year 68.

Glorious Lord, yet they are one and the same Spirit, but the elder serves the younger, and the first Adam (or generation) gives up all *judgment* to the Last.¹

Now the 'Upper Angels' were those *visiting* spirits that worked magically in the minds of men and women, raising images and figures of future things, and foretelling of the coming of the Son of God *in the end*; but, as I say, they could do no more, and the Lower and *dark* Angels stood in their way, and in the region of men's minds, did *corrupt* all the messages of the 'Upper Angels,' and set up strange religions; and so there has been confusion and war.

Now God sent forth from time to time, by the Upper Angels, a description of him who was to be the 'Reconciler' of all these differences, and who was to put an end to the confusion; and God caused the description of the character to be recorded and handed down all along, in order that the individual might *find himself* thereby; and not only a description merely of the character was given, but his sufferings and his joys are recorded in Scripture, so that when the man appears in *visibility* and the power foretold comes upon him, and he actually enters into the experience predicted, and goes through all, then he *knows* himself, and sees his appointment, and accepts his office and work.

First, the Chief Spirit 'Lucifer' is manifest in that man, nay, Lucifer becomes *human in him*, or creaturely,

¹ *Judgment* could not be obtained except by passing through the soul death, and the want of it (being only a rib, not matured, weakness, '*water*'), caused the fall of the first Adam; but when *re-risen* it is a perfect woman, Eve, or Christ, strength, '*wine*'; therefore is 'the Last' the '*Judge* of quick and dead,' spirit and letter.—C. B. H.

which Spirit was the King of all the *invisible* kingdoms, and the very fountain spirit of all *false magic*, or false *spiritual light*; he must become man—'the man of sin'—in order that this 'Chief Prince' might be judged, punished and cast down, as it is written (Isa. xxiv. 21, 22), 'And it shall come to pass in that day that the Lord shall punish the host of the high ones on high, and the kings of the earth' (Mark) '*upon the earth*. And they shall be gathered together, with the gathering of prisoners in the pit, and shall be shut up in the prison, and after many days shall they be visited.' Then read with attention the previous verses, and you will be able perfectly to decide when, where, and in whom this great and mysterious work was performed. Then, after Lucifer had exalted himself in the *place of God*, and was cast down, man was made, and God, his Maker, breathed into his nostrils the Breath of Life, and put him (Adam) into Eden; then Lucifer again tempted Adam, and the man fell, returned to dust, and then rose again another—or a *new man*, when the name of that City is, '*The Lord*' (the New Man) 'is there.'

I will not enter into all the process of this work of Transmutation and transformation of the human being, by the invisible powers operating in the mind. The Chief Spirit called Lucifer, is transfused in a similar way to the transfusing of the blood of one living person into the body of another, so that the constitution of the one is conveyed into the other; by this it may be seen how Lucifer became man, and formed the Man of Sin—the Transgressor.

Then *the man was* Lucifer, because the spirit of uncleanness had now the upper hand; yet there was hidden in the inner deep of the human mind, the Rib or Bone, *i.e.*, the

Good, which was designed to cast out this Head Prince at last, when he (Lucifer) came to his full; and then that Divine Spirit, viz., God's love—'the Bone'—becomes victorious, prevailing over Lucifer, and is transfused into the human mind, casting the false magic 'Prince' out as he came in; and so the Divine Life is communicated, and now that Life is everlasting—Eternal Life—the Life is God, and this is God *with us*.

And so the 'Judge of quick and dead,' *i.e.*, of the Upper and Lower Spirits, or Angels,—the Judge of spiritual truth and of falsehood, is here in Zion, according to 2 Tim. iv., which I pray you read with attention, and see how vainly people have talked about the Kingdom of God, thinking they had it all along, when the Kingdom of God and Christ was not to be, nor could it be till Christ '*appeared*,' having destroyed Lucifer, and cast down his Angels.

The Rabbins speak very plainly of this; they say that on New Year's Day, the seventy Princes stand before the true Elo-him (*i.e.*, the one God) to be judged by him. Now *New year's day means* the time of Christ's *appearing*, the Day of Redemption, or of Re-formation, which is now come.

Look abroad now in the world, and see how rapidly everything is running its round, producing *change* as time flies; all the invisible spirits are in motion, as well in the political and commercial world, as the spiritual *with us*, and the change will be brought about much sooner than people are aware.¹

¹ Because they do not recognise the Invisible Hand that directs all *movements*, and produces all change, whether social, political or mental, by His

God is working in *various ways* to bring peace and happiness to man; the distresses and miseries heaped upon the industrious classes of Society by those in power, compel the mass of the people to sue for their *rights*, and they may press onward with courage; there is nothing they may not obtain now. *In every sense*, the weak shall become strong; God's purposes shall be accomplished; man must not be made miserable by the cruel avarice and injustice of a set in power, God has decreed that their day shall end. O, if the people would but see by *what authority* I speak, they would boldly and fearlessly go forward, and they would open their mouths wide for every single particle of oppression and injustice to be removed, and they must not be content till it is done; neither will they, I am sure, when they see the truth.

But happy are you at these times, *who live under the SUN* and are becoming *acquainted* with that Power who is working all these things; happy will you be who *attain unto Spiritual Life!* In the great and universal House, or new world now rising up out of the old, there are *many mansions*, and you who get spiritual wisdom and understanding, will ever dwell with the Son of God in the *same Mansion of Glory with him*, and the Kingly and Priestly dominion is yours—an everlasting and unchangeable Priesthood—both men and women, there is no difference respecting sex. Your devotion and service is inward and spiritual; all know-

universal influences; but, on the contrary, imagine their own *unaided* power is the cause. Therefore are they not '*aware*,' through self-sufficiency, of the alteration in progress.—C. B. H.

ledge of Heavenly things is yours! Happy art thou, O people, *saved in the Lord*!!

Now I have mentioned these few things at this time, just to show you all, your standing in creation, that you may know what part you are to act in the grand Revolution of the world; you are called particularly to the spiritual work, you are to dwell at Zion. Then take heed to yourselves how you meddle with the outward things, handle them cautiously, mix with them but lightly; we must say (certainly) what is just and what is not just, but you who are called to the glorious and heavenly inheritance, you have a much more weighty Government committed unto you, to which give all your *main* attention and powers, for your glory (*i.e.*, light) will fast increase, and you will shortly see your blessed calling more than you have yet discerned. But do good by all means, help your fellow-men, but take care not to *interfere* with the outsides so as to *retard* your progress in the Heavenly calling, or to perplex yourselves, or to fall under the power of those who are waiting for you, to see you get into trouble.

Now, my beloved brethren, remember *who* it is that gives this advice; is it not the Spirit of Judgment, and is not that Spirit—Christ? It is, brethren; therefore lay it to heart, and it shall be well with you; and I believe that you will be obedient to the voice of the *Truth itself*, that comes through the simple channel which your God has made in your brother, for our mutual happiness and com-

'Tis certain that if we rush forward into the affairs of the world, we become amenable to public blame or praise, which is calculated either to cast us down, or raise outward expectations; and, as Zion shows, this is not *our* work, which is *inward* only.

fort, and you will be *directed* throughout all the Revolution of affairs, as they occur in the world; and it is well for every man to know *his calling*, and then draw all your comfort and strength from the Word of Righteousness. Read here Zech. ix. 8, and so surely will those that dwell in Zion find the truth of it. Mark the last words of the verse, it tells you that God now sees with His eyes. What! did He not see before? No, not till now; God *in the creature* did not see with *His eyes* until now; but now *God-man* sees how all things are fulfilling, and sees how all things will be; and very shortly you will see and enjoy the happiness mentioned in Isa. ii. 1 to 6, and Micah iv. 1 to 8, and read the 8th verse, for the '*first dominion*' comes and is established in Zion before your eyes; but you must all have the dominion over evil and misery, for it is decreed for you.

Therefore be strong and courageous, and be joyful in the Lord your God, who counts you worthy to be made acquainted with the secrets of wisdom, and that you should become his 'peculiar people, zealous of good works,' and hating the evil and abominable works of the false spirit, whose influence is the cause of all the miseries that the poor people suffer.

I think it needful here, just to show you a little specimen of the works of unrighteousness. I read in the *Dispatch* newspaper of last week, of a woman that died of the cholera; her daughter, who was on the point of marriage with a young man of the same place,

It is noteworthy that in the Great Essential Deity there are no *parts* or passions, but the Divine Emanation from the Infinite, clothing itself with the human properties of the mind, *uses* them to see, hear, and act by, thus taking *our* nature.

was taken ill of the same disease, and in a few hours was a corpse, even as her mother. The writer says that the lover of the young woman never quitted the bedside of his beloved, till the 'silver cord was loosed and the golden bowl broken' (Eccles. xii. 6, 7).

Here was an application of the Sacred Scriptures, here was clerical cant—this is the horrible spirit (innocent as it appears to the unthinking) that has deluged the world with blood. This *spirit* has set up tyrannical Kings and merciless Priests; it is this spirit that has enslaved the millions of the human race, who are worn down even to death's door with over-work, want of food, and other necessities of life,—for by means of this oppression, as well as by intemperance, so many and dismal diseases abound. That spirit of *Delusion* is the support of abominable Priestcraft, and of all other craft. Light, then, is the most excellent Gift, and the very first thing that ought to be sought for, that the abomination might be done away.

How sickening it is to every Shilohite, to hear a crafty 'Fox' of a '*Divine*' handling the Word so deceitfully, with 'holy garments' on and demure look, sending forth that sly and subtle murderer of mankind. O ye that love the Lord, hate evil! and I am sure you do; and remember what is written, 'Cursed is he that keepeth back his sword from blood!' Another Scripture in another newspaper, viz., Ps. cxxxiii. 1, 'Behold how good and how pleasant a thing it is for brethren to

Little is it suspected that this perversion of the Scriptures to the mere rationalism of outward man, is the root and cause of all oppressions and tyranny that have existed, by one part of mankind *assuming ecclesiastical* authority over the other.

dwell together in unity.' This is applied to the union of Clubs and Benefit Societies, etc.

Here are two of the most sacred and grand Scriptures in all the Bible, violated. Rape, rape! Murder, murder!! Thieves, Robbers, Murderers!!! O who will have pity on the poor, and rescue the good man from the devouring Wolf? Can we see the truth trodden down as the mire in the streets, and not help it up? Shall we hear the virgin cry for protection from the insulting wretch that would violate her chastity, and not run to her assistance? Behold, 'this is pure and undefiled Religion, before God and the Father, to visit the fatherless and widows in their affliction, and to keep yourselves unspotted from the world.' Whatever 'religion' a man may follow, this is the religion that is pure before God, to help to raise up the fallen and the trodden-down, to bring the poor that is cast out to thy house, and that thou hide not thyself from thine own flesh—for *the Truth* is thine own *Heavenly* 'flesh and blood'—and in doing this is true virtue and glory, and to this glory and virtue our God has called us; and he who in love defends one point of the Divine Truth is the friend of God and Christ, and does more 'righteousness' in that one act, than all the acts of benevolence that the world has done for thousands of years; and God is not unrighteous to forget your work. You are more precious unto my God, and your God, to my Father and yours, than all the men that ever lived on the earth.¹ Behold it is the Truth itself in

¹ Being made living by the '*precious* blood' of Christ, *i.e.*, the life, wisdom, and power of the Supreme Being, in the degree our nature is capable of receiving Divinity. Then, as 'partakers' of this great Gift, we become of

Zion that thus justifies you before God and man, and your names shall be had in everlasting remembrance; you are they that *have* 'pity on the poor,' and that '*despise* the *Gain* of Oppressors' (Isa. xxxiii. 15).

Now the 'silver cord' was it that drew the first man after God, and made the mind cleave unto Him. The 'silver' signifies the sweet Paradisical life—Innocence, but not knowledge; for innocence implies honesty, and also that there might be a want of understanding, and this was the nature of the Adamical Life; it was a sweet, pure, happy babelike innocence, into which the man was drawn by the 'silver cord'—a 'cord of love' and the 'bands of a Man.' It was spiritual in a certain measure; the man was, so to speak, at home with God, and all the Divine Intelligences were his sweet companions. But he had not then *known* evil, and therefore that Paradisical state was not the true—the everlasting life; the 'silver cord' must be *loosed*, and he must be let fall into Death, and his glorious Soul, signified by the 'Golden Bowl'—which was the vessel to contain the Deity—must be broken; Adam must lose *all* before he could come to knowledge; and the loosing of the silver cord, and the breaking of the golden bowl, breaks the 'pitcher' of the *earthly life*, and then when the 'Pitcher' is broken, the pure light of Life, which was *encompassed with* the earth, appears; then away fly the Hosts of enemies, and the '*Last Adam*' appears, and 'Gideon' remains conqueror *on the field*. (Read Judges vii. 13-22). Then see from this short explanation, how abominable are those things that the

one *Spirit* with the '*only* begotten Son,' and consequently *recognised* by God as His offspring, while He takes no cognisance of animal nature.—C. B. H.

world do in secret ; it is a shame even to speak of them, *i.e.*, to at all lean towards them.¹ 'Come out from among them, and touch not the unclean, and I will receive you, and ye shall be my Sons and Daughters, saith the Lord Almighty.'

I should like to pursue this subject further, but I must conclude for the present, as an opportunity serves just now to get this much that I have written, out.

What, then, of the Heavenly and Spiritual Life can the *outward* Reformers know? No; they have *their* work, and all is going on well; but be not you, my beloved friends, tinctured with *their* tincture. Do, as I say, all the good you can for the cause of Reform outwardly; but let no man spoil you through what they call 'Philosophy,' and their 'vain deceit.' Do not let your sweet Virgin be violated by the Beast-man, who does not acknowledge God *in His ways*. 'Tis *ours* to *know* that God is, and that He is Love.

We earnestly desire to hear from you ; indeed, long to see you. O, how long the time seems now that it grows near. O, what bliss to meet again once more, after this long captivity. Well, patience will bring the desired hour !

I did intend in this to tell you a little about 'Butter and Honey,' but I must leave it a little. You like butter, don't you? And honey I think you are fond of? But first the Butter must be eaten. Ah ! this is a very curious thing indeed, to be buttered-up and flattered, deceived,

¹ This is the '*abomination* that makes desolate' (Dan. xi. 31) the hearts where it is received *as truth*, for it is barren of any *spiritual* virtue or light, and leads to self-importance and pride, because of self-appropriation of that which is sacred to God's *only* Son.

and allured, enticed, infatuated, and great promises given, and to let you have hopes of great riches and fine estates, and a thousand things that I won't mention now, and all this buttering just to draw you into the 'Damned ditch of Hell and Tommy,' as Taylor says in his 'Devil's Pulpit,' and to throw you into it, and there leave you and be damned if you like, and get out how you can. But now this was the way I was served. I am not lightly speaking about it, but am saying truly that so it was to a certainty. But oh, this was the sweet and glorious way in the end, this was the direct road to the Honey Land. 'Butter and Honey shall he eat, that he may know to *refuse* the evil, and *choose* the good.' I will tell you more about it another time.

Perhaps I may not in the last I sent you, have touched so much on Politics as may be thought necessary, but the Word of Life will do its work. They may (I mean some of the 'Reformers,') call Zion a flat and a fool, but it is because they know not the Science of *True* Wisdom; but we will have patience with them till they see, and we will give no offence to anyone.

I really feel a great esteem for everyone who are of so benevolent a disposition, that they strive to better the condition of man universally; and though they refuse my eyes, yet for their work they are worthy of our esteem, and of our support, too, so far as we can; but as respects our inward principles, 'we dwell among our own people.'¹ I hope, my dear brother, that you

¹ Here our position in the world is clearly defined to be *separate* in *principle* and *spirit*, while keeping our course in the animal existence, dependent on the events of Providence, yet *independent* of all aid from human learning and intellect on spiritual matters.

are better of your complaint; I should indeed (I think) feel much if you were ill. I cannot help saying I hope it is not so, *though I should submit to the will of God.*

We thank Sister Collins for her kind letter, but please to tell her that I will bring the answer with me, like an Irishman.

I hope that none of the friends will think me unmindful of them and of their kindness, because I do not write to them so much *individually*, for when I write to one or two, the others of my dear children feel a little jealousy rise up, and you know that when a father has a large family he sometimes hardly knows what to do impartially, but indeed *I love them all*, but I suppose some will hardly believe it.

The last three little Tracts (the 'Important Discovery') are done excellently. We like them much—good paper, good type—the Title page well devised, signature at the end capital; altogether well. Thank you! Thank you! Thank you, my dear brother; thou friend of God, and beloved of Him and of thy poor Brother Zion.

And I can say truly that Brother James unites with me in the most heartfelt love to you all. We shall think of you on Christmas Day, and precisely at seven o'clock (evening), just as the hour strikes, we shall drink your healths in a glass of ale, and we will 'look towards thee, friend'!

We have to speak in praise of the Visiting Magistrates of the Prison, and of our worthy Governor, who are very kind to us; and some of them, J. Locket, Esq., in particular, acknowledged to us that he thought our

case a hard one indeed. He was present at the Trial, and, of course, if it is a hard case, he must mean that it is unjust that we should suffer. The Governor is more like a friend than a Prison Ruler. There is nothing that he would not do, so far as he can in his situation, to make us comfortable. I assure you we respect him much. He treats us respectfully and kindly. He requests me to desire you to send him two dozen of that last description of pens, that our beloved Holinsworth supplied us with; he would esteem it a favour.

Hope all of your family are in good health. The Trades Unions go on well, we think; all the wheels *are in motion*.

I must stop now. Farewell!

Sister Russell and all the Derby friends are very kind to us. She and Sister Booth have been, as it were, our 'Nursing Mothers' in their attention to us. They desire to be kindly remembered to you all.

Have you heard lately from the friends at Bristol? They had a letter from me by the private door some time ago. We have not heard from them since.

The lovely contrast established in this Epistle between the spiritual *light* of the Word, and the mere earthly imaginings of the dark reason of man, will prove the 'silver cord' to draw many minds from these 'lusts of the flesh,' into the serene joys of the Divine contemplation; and when once the *comparison* is duly

weighed and appreciated, the mind becomes a 'golden bowl' for the reception of the new and 'best wine,' that ever cheers with never-failing streams of Light and Love. Then the purport of Zion's experience in the *fulfilment* of these striking symbols, is to give his followers *eyes to see* the inner sense of the Word, ever indiscernible by the 'carnal mind,' and thus to taste of God's delights.—C. B. H. December 12, year 68.

DEFIANCE OF ATHEISTICAL SPIRITS.

January 8, Year 9.

To Mr C. Bradley, Sen.

MY DEAR BROTHER,— You informed me that you wrote to the Editor of the *Gauntlet*, and also the *Guardian*, but they refused to publish what I wrote, stating their reasons. Well, it's all in order, they are men *of reason*, perhaps it would not suit their works. It would not, of course, be palatable to the majority of their readers, to see anything of mine put into so '*clever*' a work as theirs, which IS OF the world, and therefore AGREEABLE to it, this would hurt THEIR reputation.

But if we had not tried them, we should not have had their spirit come so fairly out.

I should not suppose that they refused insertion of what was sent, on account of your kindly defending me against Mr Smith (for which I sincerely thank you), but I think it proceeds from the deep-rooted enmity of their hearts against anything of a spiritual nature, for the worldly mind is altogether an enmity against God, it is not *subject* to the *law* of God, no, nor can it be. They are in one world, and Zion is in another, so there is a whole principle between us. I cannot go to them, nor can they come to me. Mr Carlile, you say, advises

me not to apply names to myself, such as 'Zion,' etc., I had better put such things aside. Well, well, Mr C., I'll oblige you, but it shall be by saying, with very great politeness, I would see you damned first, Mr Carlile, and then I would not; and had I been near him at the time he gave this 'crocodile' advice, I would certainly have spoken as I now write.¹

Because Mr Carlile's meaning is, 'let Mr Ward *deny God* altogether, and then we'll take him by the hand!' Poor empty *devils*! I want not your hand, I despise your offers. Your hand is a *Christ*-killing, murdering hand, and sooner should my body rot and die for want of the necessary support for it, than I would take a word of your advice (such as the above by Mr Carlile). Why should I do so? If Mr C. does not know that there is a God, I do, and in Zion is the *Word* by which the *Work* that God has done in me, His chosen servant and friend, is distinguished from the works of man.

Zion is the City of God, *God lives there!* and Zion cannot be moved no more than God Himself. No, I say, and I repeat it, no more than God Himself can Zion be moved! What! the foot of pride move Zion?—the blasphemous tongue of an 'infidel' move me, and cause me to deny *my own life* and my existence? deny my *creation* and become a swine? deny my former Paradisical life? deny my awful fall therefrom, and all my sufferings? O no, that cannot be, for, 'remembering the wormwood and the gall, my soul hath them still in re-

¹ The '*Lord*' must *condemn* the devil and his *works*, the opposing spirits in men, and defeat all their wily devices.—C. B. H.

membrance,' and is humbled within me. What! deny the bloody battle fought with hell and death? O, my soul, canst thou deny thy agony and bloody sweat, thy pouring out strong cries and tears to Him that was able to save thee from death? thy sacrifice of thy life *unto death*? Canst thou forget it? Canst thou forget when thou wast banished from life, and lost in the desert of inevitable death? and canst thou forget thy awakening and return unto life, and thy ascension to the right hand of power? Vain, vain are the thoughts of the wise; and how hardly shall they that have riches enter the Kingdom of Heaven, but their riches are corrupt, and their garments are moth-eaten.

Do not rich men oppress you, Zion? Yes, my God, they do, and draw me, Thy chosen, before *their* judgment seats; and they say that they'll compel me to deny Thee, my God, and my own (new) life deny. But oh! Thou God of Truth, as soon shalt Thou Thyself fail as Thy *Word*; Thy servant is *held* in thine hand, and therefore he must stand. No, no; drive on, ye tormentors, drive on, ye oppressors, add sorrow to sorrow, and cause my dearest friends to goad me with their words of unbelief, to me more venomous than arrows dipped in gall; yet me ye cannot move, I all your power defy!

My dear brother, it is quite necessary that such spirits as Mr Carlile should come against me in the way he now has, *appearing* in the garb of a 'friend,' offering to do me a *service*. I am much obliged to him, but I am too wise for *his* 'craft.' Don't you know it is written, 'That to the purpose he would come, and baffle *all* of Satan's *snare*s.' Yes, for it is written, 'No weapon

formed against thee shall prosper, and every tongue that riseth up against thee, thou shalt condemn.'

If such 'infernal' (*i.e.*, from below—not supernal, but the dark regions of *mere* sense) *reasoners* as Mr C. and others did not now rise up, you would see no *power* of the Divine life in Zion; neither would you know how much strength you yourself had *to stand*; but now you see how strong you are when you are tried. But, my dear brother, beware of that subtle, crafty being Carlile; he is a 'swine' *of this world, and nothing else*; does he not insinuate that I want to be esteemed a Demigod? Yes, he does. And do you think, my brother, that I want a title? I hope that that '*beastly*' *spirit* has not made you think so. I must be an '*offence*' to such as Mr Carlile, they must *hate* me; if it were not so, the Scriptures would not be fulfilled. But I shall raise his enmity still higher yet, for I shall follow him up now in all that he brings forward to 'Reform the Church,' and you shall see that he has no spirit of Re-form in him, such as the Word of God calls reform. I have written a long epistle in answer to his 'interpretations' of Scripture in the *Gauntlet* of November 17, and shall send it to you if I can before we are liberated. It is written in answer to Brother Squires' letter to me.¹ [Sec Vol. II., pp. 278-375.]

No doubt it would gratify Mr Carlile and many others, to see me deny my God, and *refuse* what he has *made* me, it *annoys* them much; and then they do exactly

¹ This work was subsequently printed at Birmingham. Therein is shown the signification of the twenty-six letters of the Alphabet, and the art of Freemasonry, etc.

what the Scriptures said they would do, viz., 'The wicked watcheth the righteous and seeketh to slay him.' Their basilisk eyes cannot but look upon me with malice and envy.

There cannot be a more deadly blow aimed at my 'life,' than Carlile has now aimed, for he that would rob me of the *good name* that *God gave* me in my Baptism, aims at *my life*. *God has written* the name 'Zion' upon me, brother, and he that would murder *my character* cannot prosper. I am God's book, wherein He hath written His decrees; I am the book that was sprinkled with blood (*see* Heb. ix. 19), and all that *live* must be written in Zion. And, if you please, I will show you this a little more clear, for I call the Eternal God to witness for me, that it is not your money I am after, but I desire to see you happy; nor am I hoaxing you, my brother. My name God has written upon me;¹ it is no hoax, God knoweth, but the work of God. Do not make your way dark and slippery for yourself, my dear brother and respected friend, nor wound afresh the heart of the man of sorrows by listening to the poisonous tongue of the slanderer.

I say that I am God's Book; yes, so it is; in all the Scriptures that God gave through inspiration, there was cursing and blessing, darkness and light, death *and* life written; but ere these properties could become *one good*, the word must become Life in a human heart; for until

¹ *Zion*—'where the Lord visiteth,' so there the 'heap' of witness is, the 'tomb' of selfhood when delusion is *buried*, and here's the 'looking-glass' for all to see themselves in. For out of our nature is *this* 'dry land' formed, where safe footing is obtained from the troubled *sea* of opinion, and the *perishing names* of mortals.—C. B. H. November, year 68.

this there must be confusion, because the word could not be understood, until the Israelite should transcribe the whole that was written on paper in former time, on the tablet of his heart.

[The Priests, by the account of the holy law among the Jews, received command from the Sages, that *once* in their life they must transcribe the whole of the Scriptures.]

Therefore when the time came for this to be done, there was created in me the magnetical power which drew the might and *force* of the word into me, so that the word *in the evil of it* (the letter) became incorporated in my *spirit*, and so the word became *man*; then was the Lord in the *flesh*, with his red garment on, then was the curse endured by me—yes, I say, *by me*—then was evil known, then Adam stood *alone*.

Well, here was one side, or one half of the Book transcribed on the 'appointed Table of the heart'; then this power is cast off by force of spiritual arms, and I passed from death into life; then the other part of the words of the Book is written in the heart, made life and substance—made one substance with my spirit, and my spirit with it.

So the 'anger,' the 'darkness,' the 'wrath' and 'evil' passed away, and the Sabbath was come—Christ! he is the true Sabbath—'Remember that thou keep holy the Sabbath day.' Keep entirely and holy the love, the wisdom, the virtue, the power, the grace, the Glory!

So Zion is this Holy Science—this all-powerful Science that has attracted the Eternal Word—God—and drawn it into the human life, by which the human

life puts on the Divine Nature, and calls *itself* the Lord, and is the Lord! forasmuch as it is made *one* with the Spiritual and Divine Wisdom.

Thus it is that God has become man, and whoever denies Zion denies the Lord, for 'the Lord is *there*.' 'And of Zion it shall be said, this and that man was born in her; and the highest Himself shall establish her' (Ps. lxxxvii. 5). So that both the 'first and the last *Adam*' are revealed and manifested in the Science,—first death, and then the Spirit that *quickens* unto the life everlasting and eternal, for 'the Last Adam is a quickening *Spirit*.' And the last Adam is in Zion, in this Almighty Science which calls all things *its own*, whether death or life, the world, principalities and powers, all is Zion's, for there is the Rock, and his *work* is perfect, a God of Truth without iniquity, just and right is He; and here are the Keys of Heaven in this Divine Science, God in the Science opens and no man shuts, shuts and no man opens; and by *this door* Man must enter into life, and *there is no other door*.¹ See, then, that you shut not the door against yourself, but *continue to believe*, and let your heart be humble. Rise not up in your own might, or imagine that you can carve for yourself; do not run against the Rock, nor grieve the Spirit of God in the creature by saying, 'If there is a God?' or, 'If there is another and a better world?' You must *stoop*

¹ It is a *knowing* what was ever concealed from man—*Omni-science*, because the Great Author of all things makes His Son, the Heavenly Spiritual Knowledge or Supreme Intelligence, the 'Heir of all' along with *his human nature*. And *through* this individual nature—'*Zion*'—we can alone approach Divinity, for there the word is adapted and adjusted to the mortal faculties and powers of the human mind.—C. B. H.

to *know* these things, and mind, if you give all your goods to feed the poor, without charity you cannot enter life; therefore be charitable, *believe all things that God hath said*—that He hath *promised*—and so shall you obtain the glory and the peace. And let not a *brutish* spirit, who *aspires not* to be a '*Man in Christ*,' but is content to be a mere rational animal—'Here for life,' he says, 'and there's no more of us'—let not such spirits beguile you of the reward laid up for those who will aspire *in right order*, to true manhood, glory and virtue, and everlasting felicity.

Do, my dear brother, leave all unto God ; trust Him, and it will be well with you, and you shall know His power and His love. Do hold on, and be not wise in your own eyes. Do not slip back *from the very threshold of happiness!* You must expect all spirits *in man* to stand *against me*, to revile, to persecute, to despise, to ridicule, to try to render me contemptible; and these spirits rise up in yourselves; watch against them, and yield not to them, but overcome them, and remember what is written of Zion, the Disciple of God, in Matt. x. 40, and following, which please to read.

My language respecting Mr Carlile may appear harsh, but you know it is written, 'With the meek man I will deal meekly, but with the froward, frowardly.' I despise all Mr Carlile's friendship, *since I must sell my God* to purchase it. Away with his *infernal* 'friendship,' the '*friendship of the world* is enmity against God'; who-

We cannot slip *back*, if we keep the *light* in *view* by not running *out of* our order, in going *before*; our province is to *follow* and be *taught*, and when the darkness of the mind is dispelled by knowledge, then we stumble no more, but *see* our way clear *after-Ward*, or in Zion's train.—November 20, year 68.

soever, therefore, will be a friend to the world, is the enemy of God.

I would, I say, sooner perish for want than apply to him, or to any such spirit, for direction what I shall say or do in the work and cause of my God, who has called me, made Himself known to me, and spoken unto me. Little does he know who sits at the Helm in Zion ; the more my enemies increase the bolder I shall be, nor shall all the '*powers of Hell*' rob me of my glory and rejoicing, or of my Crown. I have proofs of my calling that the world doth not know of, and God in Zion will be more than a match for all His and my subtle foes, and they will fall for Zion's sake, for I know that God is true.

I respect Mr Carlile as a man ; he is civil and well-behaved, but let him not touch me in so *tender a part*—it is the '*apple of the eye*' of God, and he wants to put out *that light* ; I therefore *hate his spirit*, for it is the enemy of God and of truth.

I often feel sorry with yourself, and so does James, at there being so many printed works on hand, yet I well know that they will turn to good account ; and I do approve of every prudent step being taken in the matter of printing, and in everything else. And I hope, nay, I know, that I have learnt much on this subject since I have been imprisoned, which I trust you will see.

Yet I am *led of God*, *seem it how it may*, and the seeming wrong will be made right.

Zion's empire being spiritual and celestial, it is *spirits* alone he has to do with, which inhabit the minds of men, supply their motives, and prompt their actions, *beyond* the mere functions of the (animated) rational animal being, who is consequently the tool or agent of the spirit in him.

I know you have done much for the Cause of God, and I should be sorry to do anything to grieve you, and if I have done so in any way, forgive me, my brother, for indeed it was not done willingly; but it becomes me to be humble, and I will do all I can to be better in future. I do not conceive that I let down my character at all, in saying what I have above, and those who know how God dwelleth in weakness, yet in strength, in me, will take no advantage because I thus humble myself. God has humbled me, and I am humble.

I do not think that you mean to offend me in anything that you say, I know you are much tried in various ways. I must, I am aware, by this time be much in your debt for printing, but I shall be able to pay you, but beg your patience for a while.

You printed a great number of the last. I fear that they will not so readily go off as may be wished. These things, I feel, must be trying to you, but, as you say, it cannot now be helped; it was your zeal and your desire to spread the truth, and I feel I believe, all that ought to be felt on the subject. God knoweth how I love you for your service to the Cause.

With respect to clothes, I did not direct nor wish anything of that kind to be mentioned to you, believe me. Our greatcoats we have been obliged to wear all along, to preserve us from the dreadful cold of these stone walls, and they are very shabby, and we procured two topcoats to cover all. I think you would yourself say, if you saw them, that there is no extravagance in getting them at this time, and that was all that we wished to have of clothing. We both unite in approv-

ing of all your sentiments and opinions about economy, and we intend mending our manners if we can. James, I can assure you—and I would not say it if it were not true—regrets wherein he has done amiss in anything, and is, with myself, truly grateful for all that you have done and are doing.

Our Governor wishes to have seven dozen more of those pens sent him. Brother Holinsworth will please to send them to the Prison.

I must now conclude this, with kindest love to you all. I would say more, but this must go off now by Mrs Booth's daughter.

*From ZION, THE CITY OF TRUTH,
THE LORD IS HERE.*

[Yes! in all the glory of his exalted Divine Nature yet dwelling in, and speaking from and by, the perfectly *humbled*, purified and refined human mind. And *herein* is the double or two-fold nature of Messiah *manifested*; and their oneness and unity must be discerned also.]



VAIN BOASTING—HOAXES, ETC.

January 22, year 9.

To Mr C. Bradley, Sen.

MY VERY DEAR BROTHER,—Your kind and loving letter was received on Saturday evening, and I would have answered sooner, but I am not well in health just now, having been very poorly for several days, but I think I am at this present time mending a little.

I do not like to complain to my loving friends, because I know they'd be concerned much.

This Prison has tried my bodily health a great deal, now two winters, but I shall 'weather the gale,' as the seaman says. Your sweet and heart-cheering letter seemed to give me a lift toward recovery. O how sweet, how precious is friendship, formed and founded upon such a base as ours! Afflictions, trials and imprisonments, distance from each other, though long the time, cannot break nor even harm those bonds that *bind* our hearts together, because they're not composed of *this world's* brittle ware; we meet to part no more—that cannot be, no, not to all eternity! because the *soul of man* is immortal, a spark of the Immortal God, and in that Spark Divine *all true virtue* lies. And when planted in your ground, think to yourself how thick the noxious weeds about it grow; yea, and pricking thorns of care choke up the way, and oft they goad and wound the tender lily plant, but *as you believe*, and cast off bondage

—trusting wholly in the God of truth and love—this Lily springs and thrives, and certain 'tis to make its way through all its foes, and work a perfect cure.

But I say, you *help* it by your faith, for 'tis written, 'By faith the Just shall live'; then behold an Infant's crying in the birth, and 'tis for you to haste to its relief; let it not cry in vain, set it but free, and you for ever live! 'Behold, these are my mother, my sister and my brother, that hear the Word of God, and do it' My brother, consider these words, 'Knowing that Christ being raised from the dead, dieth no more,' *i.e.*, death has no more dominion over him, for in that he died—What was his death? Was it not a 'death unto sin'? 'He died unto sin once.' But what now? Why, 'in that he liveth, he liveth unto God,' and now he knows in God he ever lives, so likewise ye who of his spirit and of his mind ('God-ward') approve, and that in heart and mind you love him *for the same*, count ye yourselves as he, dead unto sin *indeed*, and like as he, alive to God in-deed, 'Be ye therefore as I, for I as you.' You have not injured ME at all; there is nothing to hinder or prevent your perfect union with the God of Love, but your own 'self,' that demon stands between, and tells you 'tis presumption to be free, yet freedom, peace and joy, God has in hand to give. 'Why then, say you, why have I not that gift as I could wish?' I'll tell you why, for

Faith is the mighty agent by which we are maintained and made just in spirit, to *obey* the invisible while passing through this visible state. This principle is supernatural and Divine, and must be *new-born through* the natural mind, and may not be thwarted by outward entanglements and our own self-will, for in Zion the goodwill of God is seen by the *birth within*, which clears the mystery from the Word, and gives wisdom and spiritual life.—C. B. H. November 21, year 68.

should I my brother, flatter and deceive, O, no! besides, I know to whom I write, that he can bear his friend to be quite plain. Well, now, I'll tell you why; see what follows (Eccles. iv. 5)—‘The fool foldeth his hands together, and eateth his own flesh.’ Now, if you will eat no more *your own* flesh, but eat the flesh of him who died and rose again for you, then shall thine health spring forth speedily, and thy righteousness shall go before thee, removing all obstacles out of the way. Now I know what fools do, for such a fool was I myself. I did just what the above Scripture says. Now you know well what I mean, you will not say that I am still keeping up mysteries, because it is designed that you shall know the mysteries, and I am sure that in a good degree you know the mystery of this. Don't you know it is written (John vi. 57), ‘He that eateth Me shall live by Me.’ What! must we eat a man? Why, so the Word doth say you so must do; you must indeed eat me (Man Eternal), for I am *the Man*, the very Man of Life, eat M-E, and then you live and never die! Here's mystery upon mystery; how tormenting are these two Prophets to those ‘wise,’ who do indeed live upon their own carrion; I will not call them fools, I wish that they were such, for, though strange it may appear, to be a fool in-deed is to be wise indeed.¹ ‘Paradoxing again, Zion.’ Well, should I not give you a little riddle now and then? I want to see you wise, and if I tell you all, and leave nought for you to exer-

¹ We must *first* have our own *opinions* about God and Heavenly things, by mere self-knowledge, in order that all may be ‘made foolish’ by the display of Divine Wisdom in Zion, ever before hidden; then *folly* is manifest in our fleshly ideas, and Wisdom triumphs in her spiritual Light.

cise your brains withal, why you'd so easy get, you'd spend it then too free; but when I puzzle you a bit, and set your wits to work to find me out, your pondering, thinking, fretting too a little that you cannot the meaning discover, is the very process to prepare the heart to take the impression of the Sacred Law, without which experience you could no good *retain*, for a heart that has not been by mental troubles ploughed, digged and harrowed too, in it the Seed of Life no *root* can take, there is no *depth* of earth; therefore *one* said, 'Twas good for me that I afflicted was.' And why? 'Because,' said he, 'by it I learned God's statutes all to keep.'

See a man *professing* to receive the truth, who never endured much anxiety about the future life, and has no experience of his own, how unsavoury is his talk, ah, though *so far* as he may *understand* he may talk truth; yet, he not being exercised much with different feelings, the word takes but little root. So be thankful in all things, for all things work for good; God *could* in a moment remove all your inward complaints, even like a flash of lightning, as quick, but this would not be for your happiness. Why should God destroy your (sense of) free will? No, that He will not do; His work in you is this, so to exercise your mind with alternate good and ill, until you shall be forced to use His power, and learn to be a God, *i.e.*, a Hero—for that's the meaning of the word—and in that spirit rise above your foes and all complaints; remember your baptismal vow, and triumph over Hell. How do you think I rose above the clouds, and bid defiance to the powers of Hell? Why, by doing as the Scripture does command (Rom. xiii. 14), viz.,

'Put ye on the Lord Jesus Christ.' Ah, that's the armour bright, that makes all Hell's dark demons take their flight! 'Then behold the man in armour doth appear.' 'Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God.' Then put ye on this name, fear not, be bold, you cannot be too bold, you are *quite good enough*, and what then can harm you? Lay hold of this salvation, and call it all your own; be valiant for the truth, you are a Son, and reckoned so with him who went before, and broke the way all through, and found the Gate of Life for you; for you that love, and him approve, I say, are with him reckoned one.

Will not this do? What can you wish for more? Then what can a Father *to a Son* not give? If ye endure chastening, God dealeth with you as Sons; for does not every father in some way or other, chasten his son? Certainly. Then hear the Word (Heb. xii. 5, 6, 7), 'My son, despise not thou the chastening of the Lord,' etc. 'For whom the Lord loveth he chasteneth.' Count it all joy then, for it is done that you may *partake of* His holiness; so you see that you could not partake of it without chastening. 'Blessed is the man that endureth temptation, for when he is tried, he shall receive the Crown of Life.' Well, now, you know that a man is tempted, when he is drawn away of his own lusts, and enticed; well, 'Blessed is the

Can anything reconcile us to the pains, troubles, contrarieties, etc., of this life, like this Godlike ordination—that of *His* Nature we may partake, to overcome by His *Divine* Power every obstacle and impediment to happiness of mind. So we see how necessary is the discipline we undergo, to fit us for service under the Great King, for mental exercise of various kinds must be our portion here, in order that the degree of Divinity—with the *Son's* portion—may be attained by meekness (of self) and courage (of God).

man that endured to be drawn away'—ah! from God—'by his own lusts, and enticed, until they drew him into "Hell" itself.' Oh! says the Pharisee, what shocking doctrine this is? Ah, but old-one, this is the living way, the *new* way, that we talk of, a road you never trod, therefore you know not God; for when this 'tempted man,' so drawn aside, and far off and away, got into Hell, 'twas then he found wherein his strength did lie; 'twas then he called himself the 'blessed *Son*,' and dared the gaping pit her jaws to close on him; he put on righteousness as a breastplate, and a helmet of *salvation* upon his head, and through the gloom terrific forced his way, until the nether gates of cruel death gave way, flew open wide, and fair Elysium stood in view, that fruitful, flowery vale, where upon nectar and ambrosia—wine that cheers the heart of God and man—and all delicious fruits, the Conquering Hero was regaled.

Thus did he put off mortality, and immortality put on, put off *the name of* 'sinner' and of 'vile,' and put on the name 'Jesus Christ the Righteous,' which is Eternal Life! So by this name he lives, so now do you the same; for do you follow good? (For man is *not* good *alone*, but with His Heavenly Mate—Wisdom—is the promised everlasting *Good*.) Why, yes, you do. Then sure all things are yours, and nothing can you harm since you are '*Sons*.' Stand here! go not from this point, this is the point of honour. The coward flies, and

When once he could call himself 'Christ,' and *stand in that* name, according to the Divine decree, then he could *conquer* death and hell, into which he had fallen by unbelief, and *doubt* of the Love, Mercy and *Fatherhood* of God, whose *Son* he was to become in union with the Eternal Flame, which is the 'true God and Eternal Life.' But it was only by *extremity* of suffering that the *lost* was found, and learnt the *Righteousness* of God which *saves all*.—C. B. H.

flying is undone, but do not so ye. Stand here as lions, bold, yet humble, patient, harmless and gentle as the lamb; but *stand* and never move, till all your rights as 'Sons,' you gain; and it is impossible that you can fail, for God is true; but understand this, you must *by faith* obtain your utmost wish, that is the way. And now you have a guide who's gone the road before; for there is no way else in which you can be made free *and wise*, but this. *Men* you *must* be; put forth your hand and take of Life's fair tree, and glory and rejoice, and triumph in the God of Love with me.

Well, I have not answered your letter all this time, I must now come a little toward it. I did not fear, my beloved brother, that such vague and loose and foolish wisdom as Mr C. has displayed in attempting to explain the Scriptures, could possibly hold you, who are yourself a man of experience who, years before I had the pleasure and happiness of knowing you, was a struggler after a *better* life than what you did possess, and I know that your mind was influenced like my own, viz., you longed to know the truth, and be made free; so that I am very sure that 'infidelity' you must abhor.

But I saw the Hawk for a long time hovering over *our grounds* (in Carlile and Smith), and their sophistry I know is calculated to wound weak minds; but at first I did not speak so pointedly of them as I might, but I let them alone a little, for some who are but very partially enlightened, were apt to say that Zion speaks against everyone but *himself*.¹ Well, thought I, have a bit of

¹ Not seeing that old 'self' or nature was destroyed in Zion, and that his *new self* was 'Christ,' the Divine Nature and Eternal Spirit revealed in, and united to the human.

Carlile and a little of Smith, and see how fat you will get with their mess; it is not my duty to be uncivil to these men, by no means, but you may depend on it that the truth will search them out, and I will show to those who *are seriously concerned*, that Mr C.'s production is empty, vain boasting. He 'reform the Church?' when he knows not what the 'Church' is. Please to look in Joanna's Writings at all the parts where Bonaparte is mentioned; see how he boasted that there was no power superior to his own, and Carlile is the *substance* of him, for you see that is his language to the very life. O, what great things Mr C. will do; what wonderful knowledge he will teach the folks! I will apply to him these lines from Joanna,—

‘ But I, said Neptune, heard the boast,
Vow'd George should rule the main.
You reckoned, friend, without the host,
So reckon o'er again !’

No one having a grain of common sense, and believing that the Scriptures were given by inspiration of God, could think that either Smith or Carlile would know the truth of them, both of whom deny the very Author of the Sacred Writings. But they are in *their place*, and *by them* the truth shall be tried *and shine*, for it will be seen whether simplicity and plainness, with the truth of all prophecy, is not stronger than boasted ‘learning.’ I must say that, as a man of the world, Mr Carlile is superior to Smith in every way, but they must (both) wage war against this one sorry little child, and Mr C. has thrown down the gauntlet against me. Does he imagine that my friends cannot see that—

through all his pretended civility—as well as myself? But he will find the ‘little child’ too many for him; I will be quite civil to him, and will gain him if I can, but he shall have it tight and close; I will take up all his nonsense, and he shall find the truth of a certain Scripture (Eccles. iv. 13, 14) which says, ‘Better is a poor and wise child, than an old and foolish king that knoweth not to be admonished. For out of prison he cometh to reign’ (*i.e.*, to swell and boast, and go on as he says he will do, conquering and to conquer); ‘whereas he that is born in his kingdom is poor,’ *i.e.*, the true heir, and lawfully-begotten child that is born in wedlock, and *born into* his own kingdom (*i.e.*, this outer world, through the *mind* of Zion; and so ‘the kingdoms of this world become the kingdom of his Saints’), is humble—‘The poor leaveth himself in thine hand.’ In him there is no boasting, save in his infirmities, but his boast is of *his Father’s* power. Now see that ‘old and foolish king,’ how he swells away in his *tool* Mr C.—just come out of prison too, to *reign*, but his reign will be short; we will bring him forth butter in a lordly dish (*see* Judges v. 25), let him alone, we’ll make work for the ‘*tinkers*.’ Now, that great and boasting king is a very ‘*old*’ king, you know, and *never would* he ‘be admonished,’ but he takes upon him to dictate to the ‘poor and wise child,’ because this poor little fellow ‘makes himself of no reputation,’ but he is so wise as to ‘lay hold on strength’ that the ‘old and

All spirits in man, that reigned as ‘kings’ in the mind, were manifest at the coming of Zion, who is *fortified* with the Scriptures against all assaults from this lower sphere, and makes them recoil on the would-be depredators to their utter confusion, till they *submit* to the ‘*child Jesus*.’

foolish' one is not aware of. 'The name of the Lord is a strong tower, the *righteous* run therein, and is safe'—(Heb., *set aloft*)—(Prov. xviii. 10); and so the boaster in his own power, will see that a 'poor and *wise* child' is better by far than he; he does not know *Who this Child is*, that's the thing, or he would not be so fond of boasting in his presence. But you may plainly see from the Scriptures quoted, that these two personages must be made manifest at one time, or how would that Scripture be fulfilled; now that 'Old King' is so besotted, that he will not be admonished to run into the 'Strong Tower,' but, as he says himself, he chooses to stand *alone*, this shows his *folly* (Eccles. iv. 11, 12), 'How can one be warm *alone*? *two* have a good reward for their labour; and a threefold cord is not quickly broken'; and 'if two lie together, there is the heat of love.' But the poor child flies to his strong tower, because he knows he is *but a 'child,'* and there 'the Righteous' is safe; and if you will look in the 1st Epistle of John ii. 1, you will see there who the righteous is, that runneth into the Tower and is safe,—'And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.' Well, this is the man, I assure you; take another view of the same 'righteous' (Ps. xxxvii. 32)—'The wicked watcheth the "righteous," and seeketh to slay him.' lv. 22—'Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved.' lxiv. 10—'The righteous shall be glad in the Lord, and shall trust in him.' lxxv. 10—'All the horns of the wicked also will I cut off; but the horns of the righteous shall be

exalted.' xcii. 12—'The righteous shall flourish like the palm tree.' xcvi. 11—'Light is sown for the righteous, and gladness for the upright in heart.' cxii. 6—'The righteous shall be in everlasting remembrance.' cxviii. 15—'The voice of rejoicing and salvation is in the tabernacles of the righteous.' cxxv. 3—'For the rod of wickedness shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.' Prov. iii. 32—'For the froward is abomination to the Lord; but his secret is with the righteous.' xvi. 16 and 21—'The labour of the righteous tendeth to life; the lips of the righteous feed many.' 24—'The desire of the righteous shall be granted.' 25—'The righteous is an everlasting foundation.' xi. 8—'The righteous is delivered out of trouble.' 28—'The righteous shall flourish as a branch.' xii. 26—'The righteous is more excellent than his neighbour.' But I need not give you chapter and verse, look at all where 'the righteous' (*i.e.*, man made *right*) is mentioned; it is this 'poor and wise child' is meant, who, though so mean, that he has 'no form, nor comeliness' *in the view of the world*, yet he is the delight of his Father, and of his brethren too, *and particularly when they come to know him more than they do as yet*. But, oh! how hard it seems for them to believe! but, oh! what a good God there is! If there be first but a *willing mind*, it is accepted, 'according to that a man hath, and not according to that he hath not'; for, if the child himself grows in wisdom and in age, must it not then be *by degrees* that you come to know the child? that it is even he of whom all the Prophets did witness, whom, if you did see *in full* before you were

prepared, you would not be able to bear the sight. 'Joy would sooner kill than woe, if *all* my spirit I let go.'—J. S.

But be assured, ye honest, upright hearts, you are precious in God's sight, and he will make you righteous *with your forerunner*, that is decreed for you; therefore leave all unto the Almighty power and wisdom of your God, and stoop down low, and nothing know, nor nothing *wish* to know, but what God *wills to reveal*; if so you come indeed, then all is yours. Behold then, we show you the 'most excellent way,' walk ye in it, there is no falling there, then you *must* come in, for 'tis the Oath of God, that he who nothing has to pay shall be forgiven all, and never more be annoyed by dunning, hungry *creditors'* demands.

Now see, I have almost filled another sheet, and have not answered your letter about '*hoaxing*.' I am sure you are quite right, brother, we have all suffered, not understanding aright the way of the Spirit, for I did not know myself once, and I was driven hither and thither, aiming entirely to do right, but behold, doing wrong all the time—or it seemed so, and was so too to feeling—and, indeed, since I came out in this work, I can see now where I was short of wisdom in many things, and many a night have I spent since here I've been, looking at all my past steps, pondering on each I have trod, to see wherein I have been unwise, and

The 'King of Glory' *must* be invisible to us in this *mundane* state, for 'Glory dwells at the House of God,' and it is only by lowliness of mind we can become accustomed to the gradations of Light as revealed; and then, as the inward sight gets clearer, may ascend step by step beyond this finite sphere to the Infinite (1 Peter iv. 17).

acted foolishly, and I can see a deal. I do not sleep more than three hours a night (take the year through); the rest of the time is spent in pondering, as I say, upon the past, and studying how I shall do well in future, and please my God and my brethren in all things, according to the will of God, my Father. This, and meditating upon the Word of Truth, searching into all deep things, employs my time both day and night; and if my dear brethren did but know how like the anxious loving *mother's* care, Zion's mind is affected with, they would take good care of the food and clothing provided for them with such pain and care, for all my care's for you, that you might have the Word both pure and true, that happy you might be.

Now can you not see that I am on a very level with you all? Am I not made exactly in your fashion? Yes, indeed I am, and perfect weakness sure am I; and yet, oh, how strong! Well might the name be called 'Wonderful!' So poor, so humble and so mean, and yet clothed in Majesty, and a Soldier of the first Rank, who dares all Hell engage, by the power of God.

I am glad you resolve not to be 'hoaxed,' as you term it, we must not be beguiled or led into this and that by anyone to our disadvantage and discomfort, we are to rise above these things. But remember this, 'In all things give thanks.' Sorrow not that we *were* hoaxed in any way; it was needful that we should know how ignorant we all were of God's wisdom. See how I have been hoaxed, and sent here and there 'upon a goose's errand,' as Smith says, and he is quite right, but *he is*

too wise for God to do anything with. But mind, if the goose is a simple bird, he proves himself wise at last ; it *stoops* its head to *go into* the house, but Smith will not become such a *sensible* goose as this. Now, if I had not been such a goose as to *suffer* myself to be 'hoaxed,' and *led* to do this and to do that, I never should have fallen into that trouble, which was the very path to life.

I did all things in time past, thinking to do right, but, as I say, I did all contrary or wrong ; but you see this was the very *cross* upon which *self* must die, and as it killed self, and made me at last wise *unto life*, shall I then regret that I went astray, and was led forth with the workers of iniquity ? No ; I praise my God, and I justify him in all things, and I forgive, and rejoice before Him that He was pleased to make such a fool of me, and thereby convince me that I was a fool (alone, and of myself). 'Forgive,' saith the Word, 'and ye shall be forgiven,' *i.e.*, forgive your Heavenly Father, and, instead of finding fault, admire His wisdom and His love, that maketh '*all things* work together for good to them that love God.'

I very much approve of what you mention about taking or accepting assistance from *any* who are disposed to give it to our Cause. But at the *first*, that seeming narrow-spiritedness of ours was for good ; it was a proof of our total and entire dependence upon God, who is the Author of the work in which we are

It is well-known that it is a hard matter to convince a man that he is a fool, in our common life, and he is affronted by the term, as one of opprobrium applied to him. But how different is the Wisdom of God in dealing with His clay to mould it anew, for the purpose of making us all *fools* thereby, *i.e.*, ductile, and yielding to our Superior, in thankfulness for His Divine Image, now stamped in renewed humanity, by *self-sacrifice* of the one wise F-o-o-l. See future volume, June 3, year 11.

engaged, and will be the Supporter of it, and its Upholder, till all is done that He has decreed. There is nothing amiss, for it was necessary that this disposition should appear in the Lord's servants; but we must suppose now, by our better judgment, that no one would help a cause unless they felt some interest in it.

But, my dear brother, we did right to the best of our judgment, and it *is* all well. But, you may say, must I allow wrong to be right then? My answer is, I am sure that you have no need to ask me that question, because you can answer it yourself as well as I can; but if you will have an answer, I say yes, you must *see* and *know* that even wrong is right, and now get from it if you can. But I know, Mr C. B., that you understand me well; you are sure that I do not mean that you or I are to go and do wrong *knowing it to be* such, and say to ourselves, 'Never mind, I'll do it, good will come out of it.' This principle is not the true spirit, but a most horrid delusion; but if we have been deceived or 'hoaxed,' and have fallen into error in our doing the work of God, in any way whatever—whereas we thought at the time what we did was right—we need not fret about that; the wrong is right, for a disposition was manifested in us that it was right we *meant* to do, though we did wrong.

But we are not to be always children and foolish, tossed hither and thither by visitations; I had hard work to shake myself free from the power that these things have on the mind, and they stuck to me, and followed me for a long time after I came out in this work. They were to me the 'thorny flesh'—the 'messengers of Satan to buffet me,' to

goad and prick, to beset me here and there, lest, through the wonderful revelation that I have, I should be lifted up above my brethren (in the world). I narrowly escaped some snares, which would have been grievous to me always, had I been fully caught in them, through not understanding visions and visitations *aright*; therefore 'tis through pain and travail that I have learned.

So let us not murmur at any pain, at any trouble, at any loss, God can and will make all the wrong work for our good and happiness. Let us give thanks if *at last* we come to perfection, for you know that it is said of me, 'Adam he right obeyed at last.' Here it was foretold what a cake unbaken I should be, and that I should *hardly* escape from error; wherefore it is written, you know (1 Peter iv. 18), 'If the righteous be scarcely saved, where shall the sinner and the ungodly appear?' (I have shown you before in this who the 'righteous' is). If he is, as it were, *scarcely* saved, and has such hard work to flee and escape the numerous errors and evils that surround him, though striving with all his might to do well, then be assured that his children must walk, in *some degree*, in the same path, because it is through much tribulation that we arrive to perfect settledness, perfect peace and rest; and if we had not trials we should not get there at all. So 'count it all joy when ye fall into divers temptations,' because God permits them for a while, that thereby the *omnipotency* of *faith* and *love* might be proved.

There is a great lesson taught here, which will be to the profit of the truly initiated, who attend to the Words of the Right Man, *i.e.*, to keep one unswerving path amid all that may arise up around us in the world, and never to *look back* with vain regrets, but *know* our way for-Ward right and true.

I find I must draw towards a conclusion. There will be some sharp-shooting between Mr C. and me, no doubt, till he gives up, if he ever will resign ; but war is certain, and Zion's God is more than a match for ten thousand Mr Carliles. We will, *i.e.*, if I can, treat him in a gentlemanly way, only I say, I'll hit him as hard as I can. As for Mr Lowe, poor serpent, if there is any '*dust*' in my writings, he will be sure to snaffle at that, for it is *his* meat. On his belly he goes ; let him lick up his own ; it is *put on purpose for him*, and such spirits.¹ You know it is said in Joanna's writings, that if Satan is permitted to appear and to tell one lie, they can all see that ; but ten thousand of the most glorious truths they see not, or at least they have no relish for them, because '*dust*' is their meat, and I say let them have it. But you may depend on it, that at last it will stick in their throats ; the Scriptures must be fulfilled. See these words (Ps. lxiv. 6), 'They search for iniquity' (*i.e.*, for contradictions, for things that *appear unequal*) ; 'they accomplish a diligent search.' But rely on it *they* will be *searched out*. Who's afraid ! Zion is not, you may be sure. Let them gather together ; they shall fall for Zion's sake.

'Graven as in eternal brass,
The mighty promise shines ;
Nor can the powers of darkness 'rase
Those everlasting lines !'—(*Dr Watts*, I think.)

¹ Zion puts the *bait*s for the various orders of spirits to draw them from their haunts, that they may be known, and their pursuits and objects in man, be laid bare for the guidance of the future race ; and every species, Hog, Dog and Devil, may be detected *by the food they take*. See Vol. I., pp. 226, 227. Epistle of February, this year 8th.—C. B. H. November 26, year 68.

About the weather, allow me to give the answer at another opportunity.*

Your resignation to the Divine will affords me inexpressible pleasure, and your loving and kind letter altogether, was a cordial both to the minds of James and myself. We unite in fervent love and profound gratitude for all favours. We joyfully anticipate the pleasure of again seeing our dear Birmingham friends, who have proved their love to such a degree during our imprisonment. The pens please much. Present our kind love to Brother Holinsworth, he loads us with favours. I wish him a good wife, and happy offsprings, that's no harm, however. Now I must have done.

From ZION,
THE CITY OF THE LIVING GOD.

We go out on the morning of the 3rd February. I cannot express what we both feel, but we shall see you soon, and express it a little by word.

* An exact parallel may be drawn between the diverse conditions of the outward elements (generically termed 'the weather'), with their varying influence and operation on our external co-existence; and the new internal being of man. For the spirit has *its* 'atmosphere' to breathe and live in, and just according to the light, love and warmth of the spiritual air or atmosphere, so is the *state* of the inner mind, or spirit begotten by the Divine Word. The 'tender lily plant'

mentioned in the forepart of this letter, its sensitiveness And need of careful tendence, is a true synonym of this. And it is further beautifully depicted in letters to C. B., sen., of October in this year, by the figures of the North and South Poles,¹ with their distinct and opposite effects.—C. B. H.

¹ See Epistle of October 18 to C. B., sen., in future volume.

GOD AND MAN COME TOGETHER, ETC.

Let this letter be read to all the Friends (in Scotland).

January 15, Year 9.

DEAR BROTHER DICK (Glasgow),—We received your very kind letter, dated December 24 (8th year), which, of course, is the letter (and mind) of all the friends with you. You express your gratitude for the word that is sent unto you, because you say it will purge out the old Babylonish errors. Yes, brother, it is the 'Besom of Destruction,' made by Him who made all things for that very purpose, to cleanse out the old dusty house of everyone who is willing to submit to its operation; and I greatly rejoice to find that you see the virtues of this 'Besom,' and begin to prove its efficacy. God hath sworn that he will sweep away the Cities that the wisdom of the world has built up in men's hearts, in all the former time; he will throw down their wisdom till there is none left, as he says in Isa. xiv., read verse 21 to end of 23rd. And another Scripture says (2 Esdras ii. 54) that where God beginneth to build His City, no man's building shall stand.

Now the City of God that He buildeth is the New Jerusalem, the Mount Zion, the City of *Truth*, and we

This *sweeping* operation by the Spirit of Truth, takes place in every mind willing to receive the new teaching. All the dusty notions on Scripture must be cleared out first, for man in nature has no ideas but from the dust—that arise from his natural ground, till God creates the 'living soul, Zion.'

will show you very plainly the materials of which it is built; and it is very clear that it was not built when Joanna's prophecies were written, because the Lord said by her, 'I will build that Holy City, and the time is drawing nigh.'

Then mind, when you read of the dead bodies of the Saints which slept, arising out of their graves, and going into the Holy City, you must not understand it literally, and as taking place eighteen centuries ago; for this 'Holy City' was not built, nor ever could be built till Heaven and earth should come together, or, in other words, God and man; the coming together of God and man forms the Holy City Zion, *i.e.*, the Holy Divine science of spiritual wisdom and understanding. It is the *power* in which God dwells, called an 'unction' and an 'anointing,' by which all *spiritual* things are known; 1 John ii. 20—'Ye have an unction from the Holy One, and ye know all things.' Who has this unction? I answer, The Church of God, the human mind in which God worked to bring about the long-prophesied-of union of Adam and Christ. Christ is God, Christ is the Sabbath, and when the man Adam (God's creature) is, by the power of God—the eternal Spirit, brought into the *rest* (and that is perfect agreement in mind and will) that was promised, then God and man are come together, according to the Scriptures, and to Joanna's prophecies, and you will find this foretold, if you will please to read the Book called the *Time of Christ's Kingdom at Hand*, page 38, which reads as follows:—'Channon said the lightning came into the room like noonday, and it rained as though Heaven

and earth were coming together,' and then the Spirit answers in verse thus:—

'Now I'll begin forthwith t'explain
 The mystery deep once more ;
 My Bible flashes in your face,
 The Light you may see clear ;
 Page after page is now fulfilled,
 And line on line is come.
 Like the Noon-day, you all may see
My Gospel (The 'Good news' and 'Glad tidings'
 of God *become* 'man,') doth come on.
 The Truth is here, the Light is clear,
 And every man may see
 My thunderbolts are hastening on,
 And Heaven and earth must be
 As Channon spoke ; the truth must drop ;
 For Heaven and earth must join,
 Together come, both God and man,
One spirit both must bind.'

Now I wish you to understand this subject of God and man coming together, aright, for it is essential to your happiness, for without this there is no 'Zion'; and when you come to see it clearly, you will have *confidence in the word* that comes to you *from Zion*, when you *know* that the *Lord is There!* else you will be subject to be tossed about with winds coming from pretended judges of the mysterious word of the Scriptures.¹ Now understand, I am called 'Zion,' and *why?* Not that any person standing in the beast-nature could be that, but that is my name by virtue of the visitation of the

¹ How essential is this knowledge, for once attained you are delivered from all conjecture and surmise, 'sects' or preachments, and fixed beyond the possibility of wavering, to *pass* the Last Judgment and rest evermore in the certainty that the Lord alone can bring, in whom all prophecy is fulfilled and *done*.

Eternal Spirit called God, who *moved* Himself to make Me His Creature, first out of the *original dust*. Angels visited men and women to make them Prophets and Prophetesses all down through time, prior to this; but now, in *this case*, the Fountain and Source of all things Himself moved and visited, to make and to create 'Man,' according to the word on record. *This makes the difference* between me and all those of time past, called Prophets; and God breathed into me His heart's love, which is called His breath and Word. Angels could make men to prophesy, or to foretell future events, but it is that Being out of whom the angels *proceed*, Who visits to make *Man*; 'God made man out of the dust of the ground, and God breathed into him the Breath of Life, and man *became a living* soul.' For the 'living breath' out of the Source and Fountain of *all life* was now mixed with the human spirit, and *then* man 'became a *living* soul.' Now the *Word* became *flesh* in this way, and the Word, or Son of God, was in me according to my human ground or nature, and so the Word became human; as I was, so was it. This was the first man, 'Adam,' of whom it is said, 'the first man was of the earth, earthy.'

Well, as I mean to be brief, and not go through all particulars, I say further: then I was taken into Paradise, or, rather, that Power or Flame from the Great God of light and fire was lit up in me, which caused a '*paradise*' of joy and innocence, but not knowledge, and, not having knowledge, I could not *abide* in that happy region, and so I fell, and Paradise was lost. So here was the death of man, the death of Adam,

and then were all the threatenings against the sinner, which you read of in the Scriptures, *fulfilled upon me* ; I bore them, I endured them, and *thus was* the 'man of sorrows, and *acquainted* with grief.'

Well, now you see the man in all discomfort, fallen, and under the curse, shut out of the camp, leprous, having on the '*vile* body' (defiled or bedevilled) crying 'Unclean, unclean !' Sick, even unto death, fulfilling what is written (Micah vi. 13), 'I will make thee sick in smiting thee, and I will make thee desolate because of thy sins.' And now reigned the awful midnight darkness over Adam, the created nature, the earth ; the living breath and life was fled, and man was *alone*, for God had taken away the Bone, *i.e.*, the Life that He first breathed into the man ; but now She returns to him his *Comforter* ; She is the Tree of *Life* ! Now the Life is perfected, and She reveals unto the mind why and wherefore all these things just passed through, came to pass ; for what ends the fall and the sufferings and all the experience was, that it was to fulfil the Sacred Scriptures ; and so this *Wisdom* is God. Now the *Woman appears* man's *Helpmeet*, and *She is God*, because she *first* came out of God—she is *His love* ; then she returned back to God *again* when the *fall* took place, and now (after the fall) She returned to the afflicted Adam, loaded with *comforts* of pure *celestial* light and life, and She is known now *by Adam to be* God. Adam sees the harmless Dove, who brings him the O-Live branch of peace, and he receives Her

Often beautifully emblematised in the relations of Husband and Wife in the outward world, where the male, not knowing the virtues of his mate, roves and is unfaithful, and consequent separation ensues till he discovers *his loss*, and gains forgiveness, with stability of love and comfort after. This, of course, may be reversed as to sex outwardly, but the Divine Love is represented by both *figures*.

with joy and thanksgiving, he sees Her to be bone of his bone, flesh of his flesh, and his glorious building, his eternal House, his Heaven, his Saviour and his Redeemer, who burst the gates of Hell, and enabled the *fallen* 'sinner' to swallow up death in victory, and to arise triumphant over the grave. So *this* 'Woman' is Christ, and Christ is God, and so God and man are united as one, and the union of these—the experience that was gone through to bring this glorious work to pass—*makes Zion*. So God dwelleth in Zion, 'Glorious things are spoken of thee, O city of God' (Ps. lxxxvii. 3). The Science is the City, and God *the Word* dwelleth *in it*; and you receiving the truth from this City, you are made Citizens of Zion; ye are come unto 'Mount Zion, the Heavenly Jerusalem.' 'I, John' (or I, Adam), 'saw the Holy City—new Jerusalem—coming *down* from God out of Heaven,' *i.e.*, to be manifested in nature—in Man. And so 'the Sabbath'—*Christ*, the only will of God—is established on earth, *i.e.*, in the man. Then here you may plainly see what is meant by the coming together of God and man; it is the first Adam, whom God created, bowing to the wisdom of the 'last Adam, the Quickening Spirit,' and the man who was made a living soul at first, when he suffered the great tribulation decreed for him ('the sinner'), being then passed into the Quickening Spirit, and *in it* he now, and ever shall live, for he is become *one with* the superior *Divine Life*!

At the first he is made a 'living soul,' because the Breath of Life was breathed *into* him; and at the end (because the Comforter and Redeemer is come unto and into him) he is made (thereby) a 'quickeningspirit,' because he unites in love with the invisible God, and is therefore *one Spirit*.

Thus Heaven and earth are come together, the end has found the beginning, and the beginning has found the end, and so the marriage ring that was lost in the sea is recovered, and the 'Alpha and Omega' is dwelling in Zion!'

Well, now, my dear brother, and dear friends all, you see plainly that I make *myself* of no reputation; but I show you the great *work* that the Great God of Love and Power hath *wrought* in me, your brother, for your sakes, that you may be able to come unto God, and that in Him you might live as well as myself, for God is no respecter of persons, and it does not argue that because God hath chosen me to perform this Great Work in, that I, as a man in *the outward nature*, am any better than yourselves, for whatever I am, that the Holy Lord God has made me; and I say, 'What hath God wrought?' Now see what I, your brother, have wrought. *I* wrought folly, and my Heavens were not clean in God's sight,² and yet it was not I that wrought it, but I was deceived, and so disobeyed; but now Adam cannot be deceived, because the Heavens are 'purified as by fire.' 'I am sorrowful, yet always rejoicing; poor, yet making many rich; as having nothing, and yet (*N.B.*) possessing all things; as dying, and behold we live.'

So that in me is plainly seen the *man in all points*, and it is also plain to the right discerning eye, that the name

¹ The amazing *range* of this subject transcends our mortal faculties to fully grasp while here, but the inward *vision* is helped to a glimpse of the Almighty *Act* which destroyed the old *world* and created the new—which was without 'beginning of days or end of Life'—out of Eternity, in the *mind* of a visible being on earth, that forms the Immortal *Soul* Christ, which *saves* nature from the dust.—C. B. H.

² John Ward was endeavouring to *serve* God, according to the old religion of the *letter*, by the utmost devotion to its *forms*, whereas he was *called* to become spiritual, and to *forsake* the 'unclean.'—C. B. H.

of the City is 'The LORD is THERE,' fulfilling the Scriptures; therefore it is not man that you are called to hear nor to bow unto, *but the LORD*, who hath chosen Zion to *dwell* there, in order that his holy law may go forth *therefrom*, for your salvation from all *religious* error.

Now you might have heard a deal from the Pulpit about the condescension of God in sending His Son, as the wisdom of man reports, eighteen centuries ago, taking human nature upon him. But if he came as they say, pray what condescension or what coming down was, or could be, manifest in such a way? For if God begat a child in the way they speak, in the womb of a woman, a child to be handled and felt, and nursed and dandled as another child, I want to know how that child could be called '*our nature*.' Surely the child must have been altogether of the Father's nature, as they report that the Virgin Mary was spotless and pure; why, then, from neither side, speak of it as they may, could the child so begotten be *our* nature, because we can lay no claim to such purity, but quite the reverse. But when the eternal Son of God comes as we have described, and takes upon himself mere humanity, you or me, becoming what *we are*, then indeed we can see condescension; then indeed we see how God is pleased to *come down*. It is a coming *down* indeed to become Emanuel, God *with us*! poor worms as we are; and if He did not choose to come thus down unto us, we could never become the Sons of God, nor ever could man climb to Him. So herein is love, not that

This gross idea of God the Eternal Spirit begetting an outward clay body in a virgin womb of a natural female, is amply dissipated by the invisible *birth* of the 'Spirit of Truth' in Zion, who demonstrates so effectually here, what we are in nature, and how the Divine Love *stoops* to our low estate.

we loved God, but that He loved us, and doth *manifest* His love by sending His own heart's love unto us, taking the human love and human mind into His Love and Wisdom, and so making them One.

And thus it is in Zion; and this is the at-onement, because the Lord is thus become man's brother—one with man actually and really; and here is the propitiation for our sins, our sins are covered—blotted out; Rom. iv. 7, 8—'Blessed is the man whose iniquities are forgiven, and whose sins are covered. Blessed the man to whom the Lord will not impute sin,' *i.e.*, blessed is the man out of whom the fraud and deceit of human 'religious' *invention* is purged, by the coming of the Lord as we describe, for man of himself conjectures upon the *written* word, he has an opinion merely, and he sets up a 'Religion' on his opinion, and therefore it is guile, it is fraud and deceit. But when the Lord comes, as we say, in His power in the human heart, killing and making alive, wounding and healing, bringing down to hell, and bringing up again, and by this experience turning the creature into a new, another being, changing the human essence, and making it Divine by transfusing through the human properties His own Divine Life! then there is no guile, then Zion writes and speaks from a sure and true *ground*, and the *word* is God—it is the Truth!

Now I write these things unto you, that you might have a right understanding of what Zion is, that you might not be shaken with winds, and that you might have in you *the Spirit of 'Christ'*; that you may dwell in Zion, and so forever be with the Lord, whether your body lives or dies. For you that receive this Light, receive the woman's seed

that bruises (in you) the serpent's head, that puts down that 'old and foolish King,' viz., the vain wisdom of man, and ye are thereby joined unto the Lord—one spirit with the Lord, and as he *lives*, so you live forever. So now comfort each other with these words.¹

I must say that you have shown a truly humble disposition of mind, in saying that you will not ask for any particular parts of Scripture to be explained to you, but you leave it to the Lord in Zion to instruct you. This mind in you is truly pleasing; it makes my heart glad, and you set a sweet example to all our dear friends, and be assured that *will* be sent unto you that will *do you good*.

You say you have a craving desire for true wisdom; I do believe you have, and it is a good sign of health when a man has an appetite. Is it not very wonderful how you desire the bread of life so, when so many of your fellow-men can feed upon husks, and the true *bread* they reject? What is to be said for this? Why praise God that YOU are *as you are*, and leave all that you do not yet understand to Him? There are several who believed in Zion, that have much hurt themselves, and much spoiled their own comforts, *by impatience*. They *want to know* everything all at once, and in this forwardness they rush into inquiries which do not *immediately* concern *them*, desiring to be more wise than would be for their real benefit, not considering that humility is the beginning of wisdom; for if a man will be *content* with such a portion as he possesses of the light of life, and be happy therewith, and live in

¹ The *Presence* of the promised 'Comforter' is quite evident, who can speak such words of inconceivable comfort to mortals, as to give them capability (by true *spiritual* discernment) to make themselves Divine; for all is *sure* now that the Great God has made His Image Zion, for the rest to become *like*.

praising God, being in his *own mind assured* that the goodness of God endureth continually, and that God will never leave nor forsake him; thus walking before God with a cheerful mind, believing that He is love,—and will trust to His kind bounty alone to *bestow* on him what is good and right *for him*—that's the man who will *grow in* wisdom.

Therefore, beloved friends, if you would be wise *unto life*, be of a humble spirit, and hasten not to be over-wise. Digest well what you have already eaten, and always *preserve* an appetite, and then every *fresh* meal that comes you will sit down to with pleasure; but some *unwisely* cram their stomachs too full—they get over-wise—which, by-the-bye, is no wisdom at all, but is what is very foolish—then they wander away and get beyond their depths, thinking they can now walk well enough without the Mother's leading-strings. Then they meddle more than is good for them with the outward things of the world—such as the subject of reform, politics and trades unions—and then they lose their sweet words; but those children that take thus to carve for themselves, will find that they cut their fingers, and at last they must apply to their mother to bind up the wound.

You who believe in Zion are called out from among the idolatrous nations to be a 'peculiar people,' therefore keep at home, and do not go gadding abroad. How you would dislike a woman who was always

This admirable advice of the 'Man of God's counsel' is of the utmost value in every relation and sphere, even of outward life, as both the commercial and political world are conspicuously under the great error here pointed out—of forwardness, etc.; but the effect of trust in the Higher Power, who is the bestower of His Gifts and Mercies in the just portion consistent with His Wisdom, is to preserve to each the exact degree he is *capable* of finding satisfaction in.

found in her neighbours' houses, and letting her own family go to wreck, meddling with her neighbours' concerns, and chattering about other folk's business, while her husband was neglected and her children a shame to be seen, and her house dirty and like a Bear-garden. Well, mind, you are called to dwell at Zion, the King's Palace, therefore mind wholly (and entire) your *own* House and its concerns. You may look abroad, and admire how wonderfully and rapidly the great and universal change is advancing; be thankful, but *abide* in your own calling. There will be a change, and thousands now living will live to taste the sweets of better times, and they will be made happy and comfortable in temporal things;¹ and thousands and tens of thousands *will* rejoice in the truth.

But ye are called to be a spiritual and peculiar people unto the Lord, to dwell at the Hill of God, the Holy Mount Zion; to dwell in the inner Court, and to be about the King's person. So now understand this, and keep in your own ground, and mind your own business, and keep your doors properly closed, that no *strangers* meddle with your spiritual delights, or foul the waters of your sweet river.

John Lockhead, you say, still perseveres in his nonsense. Such, indeed, it is, but you must leave him to his own Master that he *chooses* to serve. People have been long enough tossed about with such foolish and hurtful spirits who have no judgment; but what saith God? 'I

¹ There is now (fifty years afterward) evidence of the truth of this prediction, in the general amelioration of the condition of the people, and the growing power of those classes formerly under oppression. *So far* the words are fulfilled, and the remainder will surely follow, as the Light spreads, in the due time.—C. B. H.

the Lord love judgment'; again, 'Let judgment run down your streets,' *i.e.*, let judgment and understanding be in your hearts, and follow no vain, enthusiastic spirits, for they are like madmen casting firebrands, arrows and death. See John Wroe and his followers; look at the extravagance of their notions and works, they not understanding the meaning or way of the Spirit, which no Prophet ever did, because they were not born *into life*, but were only visited characters by whom the *types* of the end were set, and who had the spirit to *foretell* future events. John Lockhead might be under some kind of visitation, and he himself being a self-willed person, the Spirit drives him according to his will. He is puffed up, and thinks he does right, and very few such persons will ever give up; they think themselves 'wiser than seven men that can render a reason.'¹ He says he can do nothing of himself, and he brings the following Scripture as an excuse for his way of going on, and to prove he is led or drawn by God to do as he does, which Scripture he has no understanding of. Now begin and read the chapter (John vi.), at verse 27, to the words he quotes—'No man can come unto me except the Father which hath sent me draw him,' and you will find that the Spirit is speaking of what was to be done at the last day. The word stands entirely for the end, pointing to it, and foretelling of it, that when the 'time of the end' should come, God would move Himself, as we have said in the former part of this letter, to draw 'a *certain*

¹ The seven Divine principles or Spirits, which, when developed in the human mind, form the 'Christ' or *perfection* of knowledge that renders *the reason* for every word of prophecy, showing *why* all things have been, and how they are and will be; yet man, in his mere rational life, thinks his own *notions* wiser than the Truth.—C. B. H.

man,' who *then* should be found on the earth, into that sweet name 'Jesus,' *i.e.*, the eternal love of God, so that the being should become one with the highest and sweetest love of God, and this is called 'coming unto Jesus,' being or becoming one with the Eternal Son of God; and when this union is effected in this person (the one appointed) by the 'drawing' of the Eternal Father, then is Christ come, the Light of the world, the Light of Life; because it is Heaven and earth uniting and coming together that *makes* 'Christ.' Now it is of this the word in that chapter is speaking, although thousands of people have applied it to their becoming 'religious,' etc.; but if it were so that no being could receive the truth without God's *drawing* them, then it might be inquired, with justice, 'Why does not the Father draw all people?'¹ Then, as *some* receive and love the truth, and abide in it, *now* that it *is come*, surely it would seem that God was a partial being and a respecter of *persons*, seeing that (according to such an application) He *has* drawn *some* to come into the eternal union, and *not* others. Such notions will not do. No man could come into the eternal union, no man *could* 'put on Jesus Christ,' no man could be made a partaker of the *Divine* Nature, except the Father puts forth His own eternal power *Himself*, and works *His* Life in the mind and heart of the person, standing in *His* decree to enter into the Marriage union with the Eternal Love, which should in the due time be sent forth out of the Eternal Fountain of

¹ As the Scriptures have reference only to the Spiritual Creation, the animal world is not recognised in the Eternity, and the misapplication of the recorded word to mere nature, has caused the rational beings, called men, to assume an unwarrantable position for themselves, whereas all are No-thing till the 'Holy *Thing*' is born in them, the true and only *Man*.—C. B. II.

all good, to bring about the Redemption of man ; for Jesus is the *Love* of God, and Christ is the Wisdom, and when these two are brought forth in the human being,¹ the Love and Wisdom make Jehovah, our Righteousness. And now you see that the Word speaks not of any man but this one, who should at this time be raised up, *i.e.*, in the Divine Life and power, to be the instrument in God's hand of showing all of you the good will and love of God toward you, that you might have everlasting life. *One must* be raised up thus to be your servant, and God's servant (yet the *Son* of God), to show you that all that will hear the word of Life and *receive* the love of God, also become the Sons of God ; but the first, *i.e.*, Zion, is *particularly begotten by* the Eternal Power itself, and then you who in love receive the word of the truth, are begotten *by the Word through Zion*.² So you may plainly see how unwise John Lockhead is to apply the word to his case, or to any other, let them be who they may. The Word points to the one, as I say. It required not that particular 'drawing' of the Father to make men Zealots in religion, and to make others Prophets, etc. No, no, it is quite a mistake.

But of the end the word spoke, for so great and marvellous was to be the work of *turning man into the Lord*,

¹ This is the distinction between the first Adam and the last, one is Love *only*, manifest in its innocence and want of knowledge ; and it is known in the outward life what mistakes this will lead to without guidance, showing the need of experience to gain Wisdom, which is the 'most excellent thing' (Eccles. ii. 13).

² The 'only begotten Son' is the promised seed Shiloh, which, being the Life out of the Great Progenitor, can alone impart *that* Life to others, when their wills bend to co-operate with the Spirit of Truth, and they receive into the understanding the 'unction from the Holy One.'

changing his being, that it never entered into man's heart to conceive the way and manner of the coming of the Lord, so that it must be God Himself must perform it, not a delegated power *inferior to* God, or less than God, but ALMIGHTINESS ITSELF must perform *this* work in the human being, called the 'drawing of the Father'; therefore in this case the *whole deep* of ETERNITY moves, to *convert* the being of the man!

'To change man's earth, and drossy mould,
To pearly beauty, and to living gold.'

No man could come to this state *except* the Father *did draw* him; 'and I' (saith the Son) 'will raise him up at the last day, to sit with me upon my throne'—the letter *I* signifies man's helpmate, the sweet and precious, and *only* love of God—'*I will raise him up.*' Yes, it is in *this Name* that he whom you *call* Zion is raised up, and in this Name '*the dead*' must be raised up from the grave of darkness. Now, let John Lockhead hear this, if he will, and let him see his want of knowledge; it is shown, not to cast him down, but that he might be convinced how impossible it is for him, or McPhail, or *anyone else* to know the meaning of the word, until it comes to them through the proper channel; and he (J. L.) will show a humble spirit to submit, and it will be to his happiness to forsake such light and airy dreams.

Tell him, if you please, that those rhymes of his,

Glorious in conception and execution is this particular work of the All-glorious Author, and must demonstrate to the earnest and humble, the presumptuous application of the language of Inspiration to the animal race, who *think themselves* 'men' with Souls from God.

which he calls the 'Languages,' are nothing but an *unknown tongue*, and if it even speaks truths, while it is wrapped up in *mystery*, you are not to hear it, for 'tis no better than 'witchcraft.'

J. L. is womanish,—'Let, then, the women keep silence in the Churches, I suffer not a woman to speak in the Church; let them be in subjection' (1 Tim. ii. 11, 12). God's people shall not now be ruled over by such 'brawling women'; 'the Man' (Christ Jesus) 'is the *head* of the woman'; 'the woman' (*i.e.*, the weak) 'must have power on *her* "head," because of the Angels.' The Angels you must not worship, they cannot lead you to the Supreme Good, you must have power (*i.e.*, knowledge) from the *Head* of *all* principality and *power*. Angels are ministering spirits, 'tis true; but to whom do they minister? Is it not said, 'To the Heirs of Salvation' (Heb. i. 14), and that is (in the first place) unto Zion, for in Zion two are made one, and of Zion it saith in Joanna's prophecies, 'Angels shall bring the mysteries to his view,'—not that the Angels themselves knew the mystery of how God, the Word, should *become* man, no, it is said that they 'desired to look into it.' But they were sent to minister unto me in my sufferings and temptations, and by the way of their ministering, I saw the mystery of the Word on record which said, that when he was suffering in Gethsemane there appeared an Angel strengthening him; and again,

No greater slur can be cast on the male in nature, than to be called 'womanish,' yet he cannot be 'man' in reality till '*made upright*' in the knowledge of God and Christ—the true and real Manhood. So the Scriptures speak (not of the female animals) of 'women,' to denote weakness of understanding.

'Angels came and ministered unto him.' Then when I stood in the temptation, and those Angels came and ministered unto me, then the mystery of my own call was known unto me; I then began to see *who I was*. 'Angels shall bring the mysteries to his view,' fulfilling what is said (John i. 51), 'Hereafter shall ye see the Heavens open, and Angels ascending and descending upon the Son of man.' 'Let all the angels of God worship him,' *i.e.*, obey, or submit to their Head, for God hath made him to be the Guide of *all spirits*.

Now, if Angels come to you, you understand not their language, they speak mystery, but the '*Son*' doth not speak mystery, but he *explains*. Tell J. L., therefore, that those are women that still worship Angels, they will not have *manhood*, but are wavering and unstable, and continually driven to and fro, and turning as a reed. And though they outwardly *appear* men, yet spiritually they are 'women,' because they are not man-like (God-ward); they will not have understanding (of Christ, the New *Man*), they will live in folly and womanish talkativeness, and they go tattling about, and speaking things that they ought not, because they know not the *sense* thereof, and there is no *foundation* laid in them for a *sure bottom*; therefore these '*women*' *must not be heard*.

J. L. says that McPhail preaches Zion strong; ah, poor John, you are not a *judge* of that. Why then does not McPhail write to Zion in brotherly love? And why does he cast out those that love Zion? McPhail, as yet, is very proud, and loveth to have the pre-eminence; when he '*preaches Zion strong*,' he will not be too proud to send to Zion for instruction and direction; he must

become *weak* ere he can be 'strong'; he cannot believe in the Lord, and at the same time be led by J. Smith, or by Carlile, or by any of the *visited* characters; there must be an entire cutting off from all these, because they are spirits of confusion,—to One Head all must now become subject. Mind, I speak not against any *man*, but these *spirits* must not live, they are 'witches' and 'weak women,' and some of them are 'presumptuous spirits,' self-willed, and are not ashamed nor afraid to 'speak evil of dignities,' and they *all* are *against* Zion.

They say that Zion monopolises all to himself! Ah, there's the rub—there's the killing gangrene! 'Why should this fellow' (say they) 'claim all? Who gave *him* such authority? We'll not let him have it; we'll crop his feathers!' Ah, learning, stay till you have the *power* to do it! There's a strange bird come among you, it appears, and so feathered that you all squall out at him; you cannot make out how it is that his feathers hang in such a curious train, and you stare and gape at him, as owls would at a *day*-bird happening to come among them; and you lay your heads together and take wise, grave, and crafty counsel against him; but it's no use; you may lay your heads together, and unite all your force and power, Zion *has* fought the good fight, and has *laid hold* of *Eternal* life, so all that he has laid hold of is *his own*!

You would not have it, gentlemen; you boast that there is no power *superior* to your own; ye are great gods *yourselves*; you *acknowledge* no God, nor power, but your *own* wisdom, so there was no prize set before you *to run for*; you had nothing *in your view* to reach forward after.

But Zion *saw* the glorious 'Crown of Righteousness,' and for the joy that *was set before him*, he endured the Cross, despising the shame, till through sufferings and death, he fought his way to the Mark, and laid hold on the glorious prize.

And now, gentlemen, why do you look with such an envious eye at me? You never fought and bled in the great battle of Armageddon as I did; your lives are too great and too good to *give up*; you saw no life *better* than your own; you were so 'great' and so 'learned,' and you had such 'wisdom' (to your thinking) that you *cared* nothing about a better life, and you made a puff at it.¹ But now, gentlemen, I saw that there *was* a glorious life to be had, infinitely superior to mine own, and I desired it far *before* my own, and I refused and rejected my own life that I might have the Divine Nature that was *to come*, and '*all things*' are in *that* Life, and I, having put it on, why then all things are mine. So do not be angry because one so mean has obtained the prize; the way to it was humility, and a *denial* of self; but you would not go *that* way, and so you could not get it. Prov. xiii. 4—'The soul of the sluggard desireth and hath not, because his hands refuseth to labour.' vi. 6—'Go to the ant, thou sluggard; consider her ways, and be wise.'

But you may ask me, how I came to get this Prize in which '*All*' is contained? Why, sirs, I was such a fool as you *would not* be—I trembled before God, being afraid of His Majesty and Greatness, I trembled at His *Word*, and

¹ There can be nothing *in view* of those that dwell in spiritual darkness, for they *see not* 'the day that was to come,' and have no knowledge of the 'Morrow.' Therefore, are they *against* the Light which manifests the evil of their doings, and think to put it out by their *self-wisdom*, which is but *vanity*.

I feared before Him when I was reproved, and I shrank into nothingness at the thought of His infinite Glory and Power; for I saw myself but vanity, and therefore I *sought a refuge*, and a place to hide me in.¹

But your spirits were too great to *fall* before God; you would say, 'Away with God! we desire not the knowledge of His ways!' and that is the way that you 'wise' men have missed it, and such a plain person as myself (and being a fool) has gained it. Had you been so foolish as I was (to be frightened), you would have won the Prize; but whereas you are such great and hectoring, domineering spirits, and no God but you, therefore you have neither part nor lot in this matter. You may come in now if you will, and if you are not willing, then you can stay out, and out you must for ever stay, while you will bring God to account for what He does with *His own*. Are not all things God's own? Yes. Very well then, cannot He give them to whom He pleases? He can, and *He has*; and I say, if you refuse to come into the Kingdom by the *door* that is *opened* in Zion, why then Stay out! We can do very well without you.

You tell me that John Lockhead says that Christ is in every man. Wonderful wisdom J. L. pours forth! If Christ be in every man, how is it that the body of evil, the 'vile body,' lives in so many millions; how is it that it is said (Ps. x. 4), 'The wicked, through the pride

¹ The *common* use of the Scriptures in their literal sense, and the light and trivial employment of them to illustrate merely external affairs, so current in the 'rational word,' is the greatest abomination before the pure Spirit of Heavenly spiritual Wisdom; therefore Zion was formed out of the mass, to read *in earnest* the Word, and seeing it *remained to be* fulfilled, felt that terror at the language, which no other could, but so he was led to *approach* unto God with *fear*.

of his countenance will not seek after God ; God is not in all his thoughts' ? Is Christ in such ? No, indeed ; ' if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness.' Tell J. L. that he is in the ' broad Road.' ¹

Ann Magee will not find it to her profit to receive J. L.'s notions ; and as to her prayers being heard, you may tell her that she never *prayed* in all her life ; she might have been very desirous of obtaining what she thinks ' good' ; and she might have kneeled down very often and prayed in *that kind of way*, but that is not ' prayer' such as *the Scriptures speak of*, for it is written, ' God heareth not sinners,' because they pray *against* the will of God, that His will might not be done ; they do not know *what* to pray for. So let her not be puffed up.

' To think professors do my favour gain ;
 Know what I told thee by the wind and rain,
 That all their prayers I surely should turn back ;
 For like the Ministers they all did act,
 And like them grieve and wound the heart of thee,
 Refused to hear the warning given by me ;
 And so alike I did their prayers refuse.
 Because I tell thee, like the stubborn Jews
 Who thought by their goodness Heaven to gain,
 And by their prayers they should it all obtain,
 They all did act.
 But this I told thee, it would never do ;
 To pray *against* my Word, and *Man* be true :
 And to their God they all would give the lie.

¹ It is this *broad* road that has led all who have concerned themselves in the Bible, aside from the path of true humility, and caused them to miss the ' narrow way,' which is the *one living soul* purged from all self-love by tribulation, who *loses* all of this lower sphere to obtain the promised reward, and enter the Heavenly rest ; and to this ordination all must submit, that will follow *the Lord* into Eternal life.—November 30, year 68.

Then sure *in men* the strongest power must be,
If they by prayers can overcome the Lord,
 For him to go back, and not fulfil his Word.'

J. S.'s Prophecies.

And if Ann Magee rejects Zion, this is what she has been praying for, viz., God to go back and not fulfil His Word, for if His Word that stands on record is true, then 'Zion' is truly raised up, and the Lord is truly *here*; and let her not depart from the Truth revealed; let her forsake the foolish *and live*, and go in the way of understanding; let her not be desirous of vain glory, or be puffed up; let her hear the truth and abide by it, that it may be well with her. I wish her to be informed that what I write is not mystery, but *explanation of mysteries*; my word is plain, and *to be understood in the plain sense* in which it is written, and *not in any mystical sense*, for this word is to lead you to *see* the fulfilment of Scripture, that you may no more be tossed about by opinions of one and of another, as on the waves of the sea; and that you might daily grow in the knowledge thereof, and be settled and established in Grace, and rejoice in God your Saviour and Redeemer.

I wish that John Lockhead and Ann Magee would meet peaceably with you, it would be for their benefit; all visitations are ended! If this one was to lead, and another one lead, there would still be confusion. God has revealed His Word as He promised to do, and it is in *that* you will find peace. No visitations must be heard; God has raised up His Standard of Truth, and those who delight in truth and love, and desire to be happy in God, will come to the Standard. But mind, I do not command

J. L. or Ann Magee—'volunteers are better than "pressed" men'; if the clear explanation of the Scriptures does not affect their minds, and gain them to it, then they must choose their own ways, do not you be uncomfortable about them; let them find out their error, be civil and kind to them, but be steadfast and unmoved in the truth.

It would give me great pleasure to meet you in a short time, but we have no regular fund to apply to for travelling expenses. Yet we know that we shall be supplied by our God with means, *so far as is good and right*; but it is a long journey to Glasgow. It is necessary that I should tell you what to do in order that I might be enabled to visit you, in perhaps three or four months hence. Could you lay by so much as would defray my expenses and my companion's in the work (Brother James), it would be well so to do, for at present we have not the means at all to take so long a journey. I would not trouble you, be assured, had I money, but as I have not I am compelled to mention it to you. I want no *payment for my work*, I would sooner give than take, but we must tell you how it is with us.

The friends here in England have had a great weight upon them all along, and the times are very trying, and there are not yet many persons of property among us; the few that are joined to us have been very liberal, each one according to their means, all the time we have been

The ways and *being* of God has ever been mystery in all ages of the world, because no *spiritual* intelligence had been communicated to nature, nothing but *naturals* who were confined to the earthly sphere; but the *appearing* of Shiloh puts an end to mere conjecture, declaring the mind and will of God precisely, that there shall be no mistake, or wavering from the *final* Judgment.—C. B. H. November 30, year 68.

within these stone walls ; they have kindly supported us both and our families, which has not been a little expense. You will see what you can do towards bearing the expense of the journey, and please let us know about it in your next, so far as you can.

Wm. Matthews soon forgot his poor wife, it seems ; you say he has another. Ah, there is a *strange spirit* in that man, he seeks *too greedily* the things for the animal life, and in religion he is neither one thing nor the other. Well, he must do as he will ; you cannot get the Epistle from him, it seems, and you think it will be a loss to you ;¹ ah, no ! our Bank will never break, there is plenty *where* that *came from*, and if they were now to burn all the books I have written, I could write them o'er again, and brighter and brighter too ! There never was such a Bank as ours, or such a Well, it is always flowing, and will never run dry, and the more you drink at it the sweeter you find the water ; therefore you shall not *lose* by the *unlawful* conduct of Wm. Matthews in taking away the Epistle.

Poor McPhail has mixed up a rare compound, you inform us ; some of Wroe's visitation, some of J. Smith's notions, some of his own wisdom, and some of the works of Zion. What a mess, to be sure ! It is hard if he cannot now do, but it must be a complete mountain of sand ; the people will find that his 'Pot of Broth' has no seasoning in it, neither is there any meal in it, and how can that which is unsavoury be eaten

¹ The great work on the Four Horses (Rev. vi.), Vol. I., pp. 140 to 190 (January 15, year 8), which is for *all* time a memorial of *Good*, though the individual to whom it was addressed, missed the mark from a divided heart ; but all circumstances are of God, and effect His purposes to draw forth the ever-brightening *truth* from Zion.

without salt? Tell him, if you should see him, to 'remember Lot's wife,' for She stands the 'Pillar of Salt *unto this Day*'; and he cannot make good broth without a little of her. I am not jesting, though I can be a bit merry sometimes, I assure you; and I am amused at the conceit of the would-be wise; but I may use the language of Scripture (Isa. lxxv. 4) and say, 'Broth of abominable things is in their vessels, and death is in their pot.' And they have not discerned that when God giveth new life unto man, all the Bible goeth backward, so that to read the Bible aright, one must begin with Rev. xxii. and revert to Genesis; for the *removal of the curse begins* the Kingdom of God *on the earth*, and when it is proved to you how the one bore the curse instead of all, then there is no more curse, it is passed away! For the belief has been that every human being was threatened by the language of the Spirit in the Scriptures, but no, it was not so. None could sin in reality but he who had the 'living soul' created in him, he was the sinner, he sinned against *his own soul*, and he lost it and was damned, but that soul returned to him again and raised up *the dead*; and now he that was dead is alive, and liveth for evermore, and they are blessed *with him*, who hear his voice, and become *one spirit* with him.

From ZION, THE CITY OF TRUTH,
THE LORD IS HERE.

The outward race judge only by outsides and *external appearances*, and consequently do not discern the coming of the Invisible Man, who brings the Salt of Life to preserve from corruption. Hence God *shames* them by the emergence of His spiritual Son '*from a Workhouse*,' November 30, year 3, to proclaim the hidden tidings, and they say, 'Can any good come out of Nazareth?' Yet *here* the *blessing* rests, for any to partake *who will*.—November 30, year 68.

P.S.—Be assured of our kind love, and the same I may (I am sure) add from all the friends, though we are still shut up from them, but we expect to be set at liberty on the 3rd of next month; this is now January 15th. We wish you all happiness in the New Year.

Written in the County Gaol of Derby.

N.B.—February 10th.—Happy to say we are out of Prison. This letter was delayed, the friends wishing to read it. We most sincerely thank you for every assistance given, which is greatly needed, and we feel doubly grateful.

GOOD FRIDAY—RESURRECTION, ETC.

LONDON, *March, Year 9.*

DEAR SISTER (M. Rowland),—This being 'Good Friday' (so-called), I thought I would take up my pen to address you a little on the subject of the day. It is Friga's day, the Venus of the ancient Saxons, *i.e.*, it is Love's day, the day, it is said, Christ died on the Cross, and this is very true; it *is* the day that the 'natural man,' the 'earthly man' Adam, died and descended into darkness, and drank of the river of oblivion, *i.e.*, to forget all the life of the '*Natural* man,' and on Easter Sunday rose to *newness* of life, he having transmigrated into another body, passing from death into life; and this was all that the Spirit meant in speaking by the Ancient Philosophers of transmigration; there is no other transmigration but this. The creature of God, Adam (I mean Zion in his first state, when first created), having fallen by *disobedience* from his Paradise, fell into a *mental* body (of sin), and then the kingdom of the '*beast*' was complete, and he was filled with darkness (Rev. xvi. 10, 11).

This was the state of the poor fallen creature of God, Adam; then he 'wandered in the wilderness a solitary way and found no city to dwell in' (Ps. cvii.

4-7.) Read also Matt. iv. 1; Mark i. 13; Luke iv. 2. These 'New Testament' Scriptures point to the same subject, and mean the same thing.

Now the fall was the first death, the death of the living soul that God created in Zion by His living breath; and during the absence of *that* (supernal) *life* all the '*infernal*' life arose in the poor, desolated, slain and fallen Adam; this was the resurrection of the Unjust; for you know that the Scriptures say that there should be a resurrection of the unjust, and of the just, and that the unjust should rise to shame and everlasting contempt; then was this Scripture also fulfilled (Ps. civ. 20, 21), 'Thou makest darkness and it is night, wherein all the beasts thereof do trample on the forest; the young lions roar after their prey, and seek their meat from God'; this was the 'resurrection of the *dead*' that was in *Christ's humanity*. Now Jesus was in the wilderness tempted of the infernal power, and was among the wild beasts—'the young lions' roared after their prey, seeking their meat from God,' viz. from the God-man—Adam, for hell was now 'moved to meet him *at his coming*,' and to oppose his way to the Tree of Life. Now did Adam sit in darkness and in the valley of the shadow of death; death covered him; the 'day of the Lord *was* darkness and not light' (Amos v. 20); Adam was *dead* in trespasses and sins; this was the first death; but, you know, the Scriptures speak of a second death, saying, 'Blessed and holy is

See the grand rhythmical Epistle (The 'Prince of Peace') London, April, year 9, future volume, for another view of this mysterious subject, the 'resurrection of the just and unjust,' a right comprehension of which gives *the Key* to the whole of Zion's doctrine.

he that hath part in the first resurrection, on whom the second death hath no power.' Why, then, you see I *had* part in the first resurrection; I made my grave with the wicked, and with the rich in my death'; though the creature had done no violence, neither (it is witnessed, 1 Peter ii. 22) was guile found in his mouth, yet it pleased the Lord to bruise him thus, and put him to grief, *in order that* the hidden truth of the Bible might thereby be found out, and the Son of God be manifested with *power* to open the deep (of all mysteries). Now the 'second death' was it that took place on 'Good Friday' in the year 1828, that was the time; and it was a *good* Friday indeed to pass from all the evils of the *first* state or 'death,' and thus for all evil to die, and the resurrection of all 'the just' to take place, *i.e.*, the resurrection of the *slain* lamb, or of the *departed* life, in which is Truth, Wisdom, Love, Justice, Goodness, Mercy and Grace; all is contained *in the Life*, with the just knowledge of the mysterious word on record, in which is Eternal Life for you all! So blessed and holy is he that has suffered the first death, who was thereby made the 'man of sorrows, and acquainted with grief'; because the *Face* of God was hidden from him, and in his humiliation his judgment was taken away, and no power was left in him to declare his generation, for he was cut off *from life*, and knew God's 'breach of promise.'¹

¹ That is, *apparently*; for the creature fulfilled not the *conditions* to 'abstain from blood'—false doctrine; he would eat of the '*forbidden fruit*'—human wisdom on the Scriptures—and so *made* the 'breach' between God and himself, broke the Covenant of peace, and thought the Promise (Eternal Life) was gone for ever.—C. B. H.

But this was blessedness and holiness to him, because had he not gone through that strait gate, and through that danger, he could not have entered into the life *that was to come*; he could not '*die in the Lord*,' which dying was a *departing* into peace. THIS death had no power to hurt like the first death, '*Blessed* are the dead which die in the Lord; yea, saith the spirit, for they rest from their labour, and their works *follow*.'

Now, as Friday is the sixth day, and the six denotes the suffering time, then this was the day that the Lord resigned up his *evil life*,—*self* died, the flesh died and was buried, and the man rose again a new being on the third day. Yesterday he was in Paradise, and disobeyed, and was proved dead to knowledge, weak, and through weakness he suffered the crucifixion and pains of hell (2 Cor. xiii. 4); then it was (what is called in Scripture) to-day—'a day of clouds and thick darkness,' a day of trouble, of rebukes and blasphemy, a day of the trumpet and alarm, the day of grief and deepest sorrow, the day or time of 'Jacob's trouble.' Alas! for that day was great; 'Woe worth the day!' (see Ezek. xxx. 1-4). Then came 'the morrow,' the *third* day, the day of resurrection into life, the day of triumph and victory over death, hell and sin; the day of joy and singing—the Lord *alone* was exalted in *that day*. Now the feeble was as David, and David as God. This was the day of Adam's redemption, and the day of bringing salvation unto all that love Zion, and that mourn for Jerusalem; for now Jerusalem was called a City of Truth, *the Lord is There!* Yes, and *there* he rests in His love, saying (Isa. liv. 6-8, and lxii. 4), 'I will never leave nor forsake thee, saith the Lord, that hath mercy on thee;

I have called thee as a woman forsaken and grieved in spirit, and a wife of youth when thou wast refused, saith the Lord ; but thou shalt no more be termed forsaken and desolate, for thou shalt be called Hephzi-bah, and thy land Beulah : for the Lord delighteth in thee, and thy land shall be married,' *i.e.*, thy mind shall be married, or united unto the Lord, one spirit.

Then it was certainly a 'Good Friday' when Adam died in love for his beloved Eve, that he might have her *in perfection* ; and now she is here, the Mother of all *living*, bringing life unto you all, that you also might live. Good Friday was the day that the man left his father (the 'Devil') and mother (Jezebel), and cleaved unto his wife, and they twain became one flesh. Now you know that on good friday those who observe the shadows, eat no flesh, they fast, but they know not why and wherefore ; but wisdom designed it to stand as a shadow until the substance came, and the substance is, that on that day the Man of God put off the body of the sins of the flesh, and was taken to heaven in a fiery chariot¹—was *translated* that he should not see death ;—for before his translation he had this testimony, viz., *that he pleased* God. 'Thou art my beloved Son, in whom I am well pleased.' *Death died* on Good Friday, and *life lived* on Easter Sun-day ; so now the sweet and lovely Venus and the transformed Vulcan live in the marriage union, and Minerva (the Goddess of *Wisdom*) leads the way. So you fast from *flesh* now, and live in the *spirit* ; therefore it may well be called 'Good'

¹ The Divine *Flame* of light and love within him caused a complete cessation of all earthly feelings, and made his being spiritual or Heavenly, so that it was a *flight* to immortality by the Fire or Flash of Deity.—C. B. H.

Friday, because it has brought *the 'good'* that was promised ; but who shall dare to say that there was any good friday eighteen centuries ago ? No, no, they are all asleep and dreaming, and raving in their delusion, who say so ; but here you have the truth of it opened unto you, and the mystery of the resurrection of the just and the unjust, and of the second death having no power on him that had passed through the first, into the resurrection. Blessed and holy (or spiritual) is he that suffered and endured to *the end* of sin, death and hell. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners.

Now lest you should not understand, when you come to read (Rev. xxi. 8) of the terrible lake of brimstone and fire, into which the fearful, and unbelieving, and abominable, liars, etc., are cast, *which is the second* death ;—lest you should stumble here, we must explain a little farther. The promise to him that *overcometh* stands in the 7th verse. Now the first death and the second are one, for love was to be *the end* of all ; but Zion, being filled with terrible fears, by means of his ignorance and abominable wrong notions of God, *made* the first death by the terror of the mind under the false impression ; but when I was *really* cast into the fire, the burning lake (not brimstone), it was the flaming fire of the Eternal Love and Wisdom, that in the end destroyed fearfulness, lying, abominable falsehoods, the spirit of fornication, sorcery and idolatry.

What a dispersion of all the idle fears and tormenting thoughts, that the letter of the Bible has engendered in the minds of men ; all the ideas of an **Angry** God, threats of vengeance and punishment, are *made* out of the literal reading ; yet everything written is fulfilled in spirit, when the *objects* are found both to love and hate.

For now I *knew* that God was love, and that all *my thoughts* were vanity, that brought on me such 'vexation of spirit'; so I see that there is nothing better for the Man of God than to eat and to drink, and to enjoy the *fruits* of his labour, for this is *his* 'portion under the Sun.'

Now you see how, that immediately after this terrible burning, the very Angel which had the seven vials filled with the seven last plagues, came and showed the Bride, the 'Lamb's Wife'; yes, because all the murderers and evil crew were driven out of the Temple, and the Lord was There! Then read on, and take a view of the Holy City; but I must now think of concluding, so must leave further explanations till we meet, which I trust will be in a very short time. I confess I wish myself out of this horrid place (London). The majority of the people here are full of wild theories. Many 'saviours' there are—'Christian' saviours as they pretend, and many 'infidel' saviours now, but alas! after all, they have no Saviour; the people are so stuffed with one made-up dish and another, that few, very few, have *room* for *the Lord*.¹

We have had a deal of trouble and fatigue since we came here, going about to set forth the word, but places are so expensive here, that we cannot afford the outlay till *the Word* shall conquer; but it is all well, and amongst the 'all things that work together for good.' We do our

¹ So long as the mind is *occupied* with worldly affairs, and engrossing cares and concerns of this outward life, it is *engaged* in them to the exclusion of spiritual thoughts; this is obvious, but it is not known that such are *refusing* admittance of *Eternal Life*, which once possessed makes an end of anxiety and troubles for the mortal existence, and then the Divine Spirit has full *room* in our affections.—C. B. H. December 1, year 68.

best, and can do no more. Numerous things there are to afflict the mind and body in various ways. Much illness is prevailing here, and most of my family have suffered. I have been very unwell myself with the bowel complaint, but am now better. Brother James is well. We are meditating our journey into the country. I trust your kind mistress and all the family are well, to whom please give our kind love, the same to yourself, hoping to see you in good health and spirits.

Kindly give our love also to all the friends at Nottingham. I fear they will think me long in writing, but I will come shortly myself, and tell them more than I can in writing. We are getting up a Petition to Parliament, and are so busy with many things, that I cannot write to my kind friends as I would. You will oblige me by showing this letter to Brother Pierce, and he will please take a copy and read it to the assembled friends. I trust they will find instruction in it, and tell them all to take it as to themselves.—From your, and their loving friend,

ZION.

THE VIRTUE OF HUMILITY, ETC.

BIRMINGHAM, *February 18, Year 9.*

To Brothers Pierce and Kirk.

WE have the pleasure to inform you that we were received by our worthy friend, Mr Bradley, and all his family with great joy on our arrival, and under their hospitable roof we are enjoying every comfort as usual. Their enlarged minds (we find to our inexpressible pleasure), instead of being at all cramped by Zion's long absence from them, are still more expanded. They have advanced greatly in spiritual knowledge, and as a proof of their progress in the knowledge of the Word of Life, they discover in all their words and doings, an increasing spirit of humility—the sure proof of having *true Spiritual Life*. I trust you know what I mean by humility. Much there is that passes for that virtue, which is found, *when weighed*, to be want of knowledge and Pharisaical *pride* and unbelief, but true Humility is to do what God bids us, and to *yield* to the truth of His Word, *giving up* our own wisdom to the slaughter of the Spirit's sword. 'The Lord loveth a cheerful *giver*,' so the cheerful giver of himself to the wisdom and power of God, is the humble truly. But a person that would retain his own wisdom, and would walk

in his own self-will, refusing to be *crossed*, that person has not *submitted* to the righteousness of God, but is doting about questions which minister strife, rather than godly edifying. The proud loves to hear *himself* talk, and is fond of starting questions—not for the sake of godly edifying in love, that himself or others might advance toward that true perfection, from which alone happiness can flow, but for ends which, in his secret and thinking moments, his own heart condemns, and being condemned by his conscience, he has neither peace nor love dwelling in him. He finds within his own self that ‘God knoweth all things,’ and that he *searcheth* the heart, and often does that spirit put the self-willed person, secretly, inwardly to the blush, by opening and discovering to the person his heart’s ‘inglorious aim’—how he aims to exalt *himself*, while he is striving against the Spirit of truth and love; such minds are not happy, they take pleasure (for the moment) in wrangling, they have a secret pleasure in stirring up strife and contention, through the pride of the heart, while, at the same time, they would wish to be thought humble; they fill themselves up with their vain-glory (*i.e.*, with delusive light), and with conceits, which are empty and void of any virtue which affects the heart so as to mould it into love and humility. ‘Let us not be desirous of vain-glory,’ saith the word, ‘provoking one another, envying one another.’ Again

This searching criticism by the ‘Discerner of Spirits,’ will come home to their *habitations*. How exactly it fits to many *ambitious* public characters, especially in the political world (a notable instance in this town), but where accompanied by ‘religious’ pretensions, far more baneful in effect, both for the dupes and their deluded votaries.—C. B. H. Year 68.

the word saith, 'Live in peace, and the God of peace shall be with you; be at peace among yourselves.' 'Let the peace of God rule in your hearts,' *i.e.*, do not indulge in your hearts those spirits that break and destroy peace; and when a man is self-willed, and will contend *against* peace, repeatedly, then let him have his own way, withdraw yourself from him, and in *your peace* possess your *souls*; let no spirit, from within or from without, break or destroy your peace; live unto God, who loves the humble, and delights to communicate to the peaceable, and you shall be blessed with increase of knowledge and light; and this shall compel the 'evil beasts' (unbelieving thoughts of self-righteousness) to shut their mouths, and to stop their roaring, and glory shall dwell within you; then shall you see how great are the promises of God, and how destitute are those who in their hearts vaunt themselves against the righteous, and proudly imagine mischief, and 'strive *with a man* without cause.' 'Blessed are the peaceable'; blessed shall be the obedient (*i.e.*, unto Love and Wisdom); blessed shall they be that strive to sow peace, and seek by all means to make friends dwell in love together; because God is Love, Peace and Wisdom, and if we would have this glorious God to *dwell* with us, we must draw nigh unto Him with a sincere heart, purging ourselves from envy, from insincerity, and all guile, and lay *open* our hearts unto all good, letting

The fine injunction to peace and simplicity has a wide reference—to lovers of the God revealed in Zion, and their paramount object must be to maintain it inwardly, at any cost of worldly advantages. It will not recommend itself to the spirits afore described, who will perform their part in the outward sphere, leaving the inward kingdom to those who *obey and live*.

good and truth and love flow through our hearts freely ; then shall you find that *there is indeed* 'a river, the streams whereof make glad the City of God,' and you shall find that God has made *your hearts* His tabernacle of Love and Wisdom. O, who would not rather have the God of peace dwelling in them, than the spirit of contention, pride and anger?

When I took up my pen to write unto you, I had no intention to write (just now) as I have, but the Spirit of truth and love toward you, desiring your happiness, compelled me to address you as I have ; therefore receive it *from the Lord*, and be conformed unto *His image*, for 'godliness with contentment is great gain.'¹

We have the happiness of being received by all our Birmingham friends with gladness and cheerful countenances ; not one has fallen to the ground, although there were some a little staggering, and had grown a little cool, perhaps, just as it was with some of yourselves (that's all), and hope I do not offend in saying this much.

I must say that I left Nottingham with some pleasurable feelings, to know that there are many there who love truth and peace ; and I had the pleasure of seeing their hearts, as it were, revive, and my heart's desire is that you may seek the good and peace of each other always. We intend setting out for London next week. Please to send us directly some writing that we left

¹ Is not Zion the Image of the *invisible* God ? does he not represent the Divine attributes to us in order to change *our spirits*, not our visible forms ? and for this purpose did he come in our likeness also, that we might be 'conformed' to the spirit of his mind, which is the *interior* DIVINE MAN, the Begetter of all spiritual substances, or beings of His own nature, who can live with Him in Eternity.—C. B. H.

behind. It is a letter that I addressed to Judge Park, and I want to finish it (afterwards printed as a pamphlet at Birmingham). I am thankful now that I wrote so much while I was in Prison, for I see that my dear loving friends would employ every moment of my time conversing with them. It is a great pleasure to me to see so many inquiring the way to Zion. I remain still in good health, and so does James, and very happy and comfortable with all the friends.

From ZION, your ever-loving friend.

We have been greatly delighted with our Brother Bradley's conversation cards. They provide most profitable amusement. I approve of them much, and think it the most pleasant mode of instruction that can be, for there is both spiritual instruction in the game, and amusement also. Have the goodness to present my thanks to Mr and Mrs Elliot for their kindness to my daughter Margaret. I should be glad to know if the child got safe home.



STORY OF THE 'AXE AND STICK,' ETC.

BIRMINGHAM, *May 30, Year 9.*

DEAR BROTHER PIERCE,—I thought it unnecessary to write to you immediately on our arrival here, as I had written so recently from London, and you would naturally conclude that by this time we should have reached here, and you would be looking for us to pay you a visit shortly, which is our intention, of which you are already aware; and as we have every hope that the hearts of all that love the truth, are the same towards us as at the first, we shall come to you with our usual degree of pleasure. We hope to have a letter from you, in the intermediate time, informing me of the state of the public mind (I mean in our little republic), whether the love of God and truth dwells in the hearts of the generality, and what proofs of *spiritual* life do there appear in the whole body of the professed *friends of God*¹ in your town. Ah, it is a sacred and a rare thing to be a friend and lover of God! yet I believe that there are at Nottingham those who deserve to be so counted.

We read in the Scriptures of 'Lovers of pleasures more than lovers of God.' If I were to speak to the various visited characters, of the pleasures and enjoyments that

¹ Such who, like their spiritual Head, desire nothing they can do without, and consequently *want* nothing *this world can* give; who see the perfections of God as displayed in His creature, of that value which worlds cannot purchase, the *free Gift* of Grace.—December, year 68.

they have had under the influence of the visiting-spirits, they would tell me of great delights being given them by the Spirit, which operated on their passions, foretelling of Messiah's coming, and of the wonders that would be performed by him; their passions were wrought up to the highest pitch of enthusiasm, and pleasurable ideas played upon the imagination, which pictured (under the influence) very pleasant ideas of a Millennium—a thousand years of rest, no death of the body or of anything else, for all that time, nothing but good living and all delights. Oh, what pleasures were there in the anticipation of *such* a state! And numerous pleasures I might mention, that have been enjoyed by thousands of people under the influence of the Spirit of Inspiration, in time past; and these enjoyments, though *delusive*,—not on the part of the Spirit, but of those under its influence, who had not the true understanding—these 'visited' persons would still have to continue, for they were highly pleased and delighted with the Spirit's operation in their minds, which gave them such beautiful visions, dreams and communications; and there are great numbers of '*Gospel Preachers*' (so-called), who have a great share of these pleasures, and both the *visited* characters, and the last-mentioned persons also, love them, although there is no *foundation* to them.

A carpenter's axe dropped into *these* waters, many ages ago, and it never found any *bottom* in them; not that they are so very deep after all, but the *current*—of self-will and human invention—is so strong, that the axe was carried God only knows where, and would have been lost, only for the simple thing done by the Man of God, viz., to cut

See 2 Kings vi. 5, 6.

down a stick and throw it into the same place where the axe fell in, and strange to say the cut-down stick attracted the iron to it, and behold the axe did swim and came to the stick, and by help of it was recovered. Who would have thought now, that the cutting-down of a stick and throwing it into the water could have recovered the Axe, which everybody must have given up for lost, according to the nature of things? How true is that saying, viz., 'All things are possible to him that believeth'; the Axe could find no *bottom* in the waters of *visitation*, but it being an instrument made on purpose to cleave wood, and also to trim and fashion it for building houses, why, the only way to catch it was to cut down a stick and throw it in after it; the Axe found its right place directly; but to be up to the trick of it was the thing, here was the point of wisdom; however, you know that it was done, and the Axe found its resting-place at last. I only just mention this matter as I pass on; but as to 'pleasures,' they were numerous under visitation. Oh, how they gloried in telling that the Lord would come, etc., etc., etc., and all about it. Oh, what love they seemed to have for him! Ah, the De'il a bit, friend, it was all delusion, they would ever have him *coming*, but, so much as they pretended to love and admire him, and so much as they were pleased with their pretty *pictures* of him, and of his Kingdom, Deuce a bit would they let him *come*, after all; and *now* that *he is* come, they scout him as a pestilent fellow, and an *innovator* upon *their* 'pleasures' and *their* Kingdom.

Now there was more love and sympathy in the '*cut-down stick*' than in all of them put together, and this is proved to a demonstration, for you behold the Iron float-

ing upon the waters, and saved out of the deep by virtue of the stick ; ah, it may well be called a stick, for it will ever stick to its mate the Axe, now that *in love* they are come together, for the axe and the stick make *God with us*. But the 'lovers of pleasure' never had a thought that the union of iron and wood make God with us, no, no ; nor will they have him ; they love the pleasures of delusion, and to perish all, rather than have knowledge *with persecutions*, and a few afflictions, and gain eternal and everlasting life ! But we leave those pleasures that come *with sleep*, and put off the dying devil—Mortality, and *choose* to have for the present a few discomforts and a few *unpleasurable* things, and that the Living God—Immortality and Life—may be *with us*—life that never dies ! Therefore, we love God *rather than present pleasures*, which are all *mortal*, and must die.

The *union* of the supernatural, invisible, spiritual Flame, and man, makes the true God (E-man-uel—with us), and as he lives for ever and eternally, even so do you who are *begotten by him* ; then is it not better to have this *certainty* than great delusive pleasures ? although *with* the certainty, we have as yet so many trials and perplexities to go through ? It certainly is, for their short-lived pleasures vanish away like smoke ; *these riches* make themselves wings and fly away, and the hoarders-up and lovers of them are no more, while those that love God, and drink of the wine that cheereth the heart of God-and-man, live everlastingly ;

The 'battle-axe' of God is formed by the Divine Power adopting the human faculties for its purpose and will, when self is thoroughly purged, and the human will conformed to the Heavenly, to accomplish the destruction of all opposition, in the vanities, delusions and self-will of man.—C. B. H. Year 68.

and resigning their gold and silver *dross*, they get in *exchange* for it 'durable riches,' *i.e.*, righteousness; those that live in the before-named pleasures are *dead* while they live, but those that will deny them, live, while they seem unto those that despise them, to be dead.

I congratulate you, friend, and all who are such heroes as to deny yourselves those *dreams* of pleasures, and that while you have a few exercises, that may operate on you like smoke to the eyes and vinegar to the teeth, or like chewing small pebble stones between them, yet that you *choose* it rather than annihilation. You choose to live forever in the Divine Life, instead of enjoying the pleasures of sin (the vain 'religion,' ambitious desires and pursuits, with 'admiration' of the world of darkness) *for a season*. Very well, you will surely have what you choose, for as you choose everlasting life, you will (as *natural* to *that* life), *leave all* to attain unto it, so that you are sure to win and not lose;

And though billows dash o'er us and seas overwhelm,
Yet skilful 's the Pilot who sits at the Helm.

Because you love truth for its own sake, you see its beauty, harmony, consistence and excellence, and you cannot but love, admire and adore eternal Truth; then this is the *Shepherd's Crook*, that having taken hold of your mind, will draw you into the very bosom of the Deity, where the *selfish* cannot come, I mean those who work with an idea to 'please' God, and get for themselves a snug place in

A grand summing-up of the New and living principles that animate those born of the Spirit in Zion, who *cannot but* act from them even in the mortal life, as opportunity serves, and who are *drawn away* from instabilities by the unchanging Love of God *seen* in Zion.—C. B. H. Year 68.

Heaven.¹ 'But to him that worketh *not*, but believeth in him that justifieth the *ungodly*, his faith is counted for righteousness.'

I shall now conclude this, requesting to be most kindly remembered to all the friends.—I remain your ever-loving friend,

ZION.

Trust the last parcel of letters was received ; should be glad to know if Miss Bayliss is with you, and if she is well.

¹ The *moral* of the 'cut-down stick' is forcibly inculcated here, viz., the entire destruction of *self* in its manifold workings, and the vain expectations, desires and ends which spring from that root and motive, requiring a continuous course of thwarting, crossing, trials and disappointments for its demolition. Then the mind being brought low, 'cast into the waters,' can unite with the hidden wisdom and become the Instrument (as an Axe), in the hands of the Divine Power, to cut down or subdue the *natural* mind in others, for reconciliation to God's mysterious ways of Redemption.—C. B. H.



DUTIES OF BELIEVERS, ETC.

BIRMINGHAM, *June 15, Year 9.*

DEAR BROTHER PIERCE,—Your very kind letter of the 12th inst. was received, and you may be sure that the lively and warm feelings expressed by you toward the Truth, and that precious righteousness that maketh a man righteous, is truly gratifying and pleasing to us. ‘How forcible are *right* words,’ saith the Scripture (Job. vi. 25); truly they are, for they *force* out of the heart and mind all *wrong* thoughts and words and principles, and by mere *force* of their spiritual and reasonable powers, take possession of the strong citadel of man’s heart, laying all evil in ruin, and on the ruins building the Tabernacle of Wisdom that can never be taken down, not one of the stakes thereof can ever be loosed, nor one of the cords be broken. ‘How amiable are thy tabernacles, O Lord God of Hosts.’ Yes, for ‘in thy tabernacles is fulness of joy; and at thy right hand pleasures for evermore.’ And you are perfectly right in what you say respecting those of our friends, whose attention has been of late much arrested by the subjects of Reform, Trades Unions, and the like; no power can seduce them to join in blaspheming the Sacred Name and character of the God of Love, for it

is as you say, the Seed is in them, and they cannot stray far, and the voice of love will soon call them home again like lambs to the fold.

Our dear friends will shortly see the emptiness and vanity of all the plans, contrivances, and wisdom of men to bring about re-form; they will see that it is *God's work*, and that the *foundation* of the true, genuine, and the *only* re-form is laid in Zion, as the Scriptures plainly declare. Then they may depend upon it that whosoever will not build upon *this* 'foundation,' will never know or enjoy reform, and they will find my words on this point true.¹ God is the *only Wise*, and a man that *submits* to His Wisdom, discovers more wisdom than all the professed 'Reformers' put together, who think to bring about reform, and to establish good, by their noise and bother; they have not *the good in* them, and 'you cannot expect a Horse to void oats that never ate any'; you will excuse this plain way of mine, and will see my meaning.

I'll tell thee a secret, friend, *i.e.*, none of the former world belong to *our God at all*,² no, not any of them, only whoever of them is willing to renounce self and deny it, and will choose life, and will set his affections on things above, and not on things earthy, the privilege is freely granted to such to become free denizens of the beloved City Jerusalem, and here they must come in order to

¹ How vain have been the efforts for the reformation of human nature by forms of religion, or various legislation; nothing material can be accomplished, or radical change effected, because all is on the old foundation, 'Man *proposes*, but God *disposes*.'—C. B. H. Year 68.

² Zion is *our God*, being made out of the three Divine principles, both Father, Son and Holy Ghost, generated or infused into the purified human mind, one after another, in successive degrees or operations of Divinity; but the 'old race' were of the other three opposing spirits—the World, Flesh and Devil—in which they *abide*, if they reject Zion.—Year 68.

re-form; and to seek reform, or any *real* good, *without this*, is 'seeking the living *among the dead*.' The Reformation of which the Scriptures speak *has taken place*, for here is John Ward (the Old world) and Zion ('the world to come,' where *the Redeemer* dwelleth) now in one, and Ward (the elder) now serves the younger (the New Man, Christ). Ward was the 'short-lived Sire' of the 'joyful Son,' who, Pope said, should come and 'finish what his short-lived Sire began'; and he adds these emphatic words, 'Their Vines a shadow to their race shall yield'—by which *the Spirit* means the knowledge or *wine* of the Kingdom, brought forth by the union of the Father and the Son, shall afford a sweet, comfortable and cooling shade for *our race*, *i.e.*, for all the children that are begotten of Wisdom; as it is written, 'They shall sit under their own Vine and fig tree, none making them afraid.'

Now you see that the Fig tree was the *old* world, and the Vine is the *new*, and these two 'worlds' being brought into one, form for you the shade from all storms and tempests; therefore this is the true reform, and those, I again say, who will not come to this, will never know reform, but perplexity upon perplexity will come upon them,¹ for the destruction *of self* is intended until it is removed; for God designs the earth and all the goods of it for 'our race!' 'A change of people now shall be'; that is to say, the believers in Christ shall increase and multiply (and the dark spirit shall be totally and entirely

¹ The evidence of this now, cannot be denied by observers of things as they are, for the seekers after remedies for the complex social woes and miseries, cannot achieve any real *alteration* by their own means, and the 'perplexity' increases, because none see the *actual cause*.—C. B. H.

overcome), and all shall be theirs, of the temporal (while here) as well as the spiritual (*i.e.*, Heavenly) goods.

Would we then desire to see this work fully accomplished; do we desire the prosperity of Zion, and the universal spread and triumph of Divine Truth? Then let every individual so desiring, manifest his *oneness of mind with God*, and be workers together to forward it; for thus will *faith* be made *perfect*; and by every man doing his duty to the best of his power and opportunity and ability, he will find, as he discharges the duty unto which he is called, and that lies before him, an '*abundant entrance*' ministered unto him into the Kingdom and Grace of the Lord; the wings of the mind shall be strengthened to *mount up*, as on eagle pinions; 'they shall run, and not be weary; they shall walk, and not faint.' But, on the contrary, if a man's own heart condemns him, and if his heart has *room* to reproach him that he is wanting in *liberality* toward the Lord, that he does not assist *as much as he may*, both by word and deed, to further and strengthen the Kingdom of the Grace of God, then the wings of his soul are heavy, and as it were bird-limed, so that he cannot *rise* into those pure, unsullied, and uninterrupted *spiritual* joys, which the liberal soul does taste and enjoy. 'The liberal soul deviseth liberal things, and by liberal things shall he stand; and the liberal soul shall be made fat.' By liberality I mean that every man in the first place resign up himself—give up his own wisdom unto the Lord, *making no re-*

God's plan will be put in force at last (*after* men have tried all theirs, and failed to bring about union, brotherhood and agreement among mankind), which gives us *One Spirit* in love and truth, that must actuate all alike for the commonweal.—C. B. H. Year 68.

serve;¹ and then liberally and cheerfully become a worker *with God* (the *Light* within him) for the effecting of His purposes *here on earth*. Mind, I do not mean that the believers are to give their property to me (as an individual), to make me rich, grand, or great *in the world*; but one thing I *do* mean, *i.e.*, that each individual, with whatever they may possess of worldly goods, little or much, supply to the utmost of their power the Servant of God and Instrument *of Life*, with the means to enable *him* to carry the sound of Salvation here and there; the Lord has, so to speak, *committed* Himself and His Kingdom to the care and liberality of his friends. 'Who is on the Lord's side?' Who? this is the question. Let them *work for and with him*, and the worker shall reap an abundant *ingathering*. I trust that no one that reads this, or hears it read, will be so illiberal as to imagine that the Elect Servant of God is pleading for himself, so that he might obtain the goods or property of others, for his *personal* comfort or aggrandisement; no, he is *confident* that his Heavenly Father, who has *sent* him, will supply his needs as to bodily wants; he pleads for his God, for His honour and glory, and in disregard of whatever may be *imagined*, he performs his duty, and points out the way in which God must be honoured—in which *love* on the part of men must be *proved*, and how they themselves shall be *able* to aspire and arise to fulness of joy; and if I did not faithfully perform this duty, *my* wings would be clipped a little, for God is no respecter of *persons*, and I will not,

¹ Many *make reservations* in dealing with spiritual things, thinking they have some natural good or wisdom about them, to recommend their persons; but these are the truly *unwise*, who cannot give up their folly (ignorance) to the Supreme Eternal Wisdom.—C. B. H. Year 68.

on the one hand, have my spiritual happiness diminished for the non-performance of the duty that lies upon me; nor will I allow the happiness of my kind friends to be restricted, by keeping *back* the *Truth* from them, or refraining from showing them the path that leads to pure *celestial* peace and joy; or pointing out to them their 'reasonable service' to the Lord. And again, I am willing to endure all kinds of censure and reproach, for the sake of that God who has so abundantly manifested His everlasting love and kindness to me, His creature, and to my fellow-beings, in redeeming me from the hand of my strong enemy, and in discovering to you the same redeeming love and grace, and in making you partakers with me of the same; for this I shall ever praise Him, and though I lived on bread and water, and was comparatively naked in body, my *inward* peace cannot be destroyed, no, nor hindered; so that I dread not poverty, for in that state my happiness would more abound, for *my pleasures* flow from *unseen sources*, not from things *visible*.

But as God has ordained, that by *such* means His work of redemption must be made known, and carried on, and that by a poor people (for a time) it must be done, let each one then consider the high honour that God has conferred upon him, and let him with his means and abilities sow beside all waters, and send forth thither the feet of the Ox and the Ass;¹ and then, whosoever looketh

If the Truth is kept back from us, how can we grow in knowledge? We must be *crossed* in natural thinking to gain spiritual understanding, which gives those permanent and stable qualities of happiness, that the outer world is a stranger to.—C. B. H.

¹ An explanation of these figures is given in the Epistle on the Parable of the Wren, addressed to C. B., sen., December 24, year 7. (Cat. No. 133). See Vol. II., pp. 143-145.

into the perfect law of liberty, and continueth therein, being not a forgetful hearer, but a doer of the work, that man shall be blessed in his *deed*.

I hope and trust that our dear friends at Nottingham will be pleased to weigh well, and consider what I have said in this letter, viz., that it is God's work they are called to engage in, and that it is His will and pleasure that they have to do. What they do, therefore, is not done for me, as a man merely, but for the Lord, fulfilling the command in Scripture, 'Whatsoever thou doest, do it heartily, as unto the Lord, and not unto man.' And I trust they will be pleased to bear with me, seeing that I am set for the *defence* of the '*Gospel*,' and to point out the way and will of God to the believers in me, that they might do it agreeably to His statutes, that God in all things might be glorified; and I hope that no one will imagine that I have any allusion to persons in particular, I have not, and hope that I am believed, but am giving *general* directions for all the believers in every place, though this letter is addressed to Nottingham.

There are those at Nottingham who are high in my esteem for their zeal in the Cause, having shown more love to God than even to themselves, who regard not their own honour in the world, but rather that God should be honoured and themselves abased; and allow me to say, this spirit and disposition of mind is the *High Road* to Heavenly delight and peace. I know these, yea, they are known of God, and are His delight; and 'as a Bridegroom rejoiceth over a Bride,' so the Lord rejoiceth over those.

'This is the day for the trial of *principles*' (see Moore's Almanack). Happy, happy, happy will it be for those who discover a willingness even to sacrifice, in some measure, their own comforts to further the cause of the Divine love and truth among men. God is rich, and can repay; and those that trust Him, sure shall say, 'The God of Truth has not misled; nor has aught failed of all He said!'¹

ZION.

The following, dear Brother Pierce, is for your own consideration privately, unless you see the propriety of what I here propose; if it meets with your approval, you will, of course, state it to the friends; but if not, you will please let me know your reasons. I have been thinking of this plan, *i.e.*, instead of going to board with Mr and Mrs Holbrook, or anyone else, to allow them so much a week for our support. I think this would be better for the friends, and would obviate the trouble of making a collection after we leave you; you know that we are often asked out to a tea, dinner or supper, and though this is done by several of the kind friends, yet they are expected at the end to subscribe with the rest toward paying for our general board; and I fear that this might be a cause of some dissatisfaction and private discontent. I judge therefore, and submit it to your judgment, whether it would not be best for a room to be hired for us (two beds if possible),

¹ The delightful conclusion with which our faithful Guide completes his directions, points out the unerring and efficacious way that peace may be possessed, even on earth; and it is entire satisfaction to do what God bids us, undeterred by any considerations of outward advantage and *temporal* gain, which passes away.—C. B. H. December, year 68.

with a sitting-room, and the rent would be but a small thing among all the friends. I feel as if I could depend on the liberality of you all in this way, and it would perhaps suit, and be gratifying to many, rather than to collect money to pay one; this would, in my opinion, be easing the friends, and affording an opportunity to any that wished to show their kindness in a more personal way, and they would be more encouraged to help us forward in travelling expenses for the Lord's work.

Now what do you think of this? I acknowledge that I have said that I accept the offer made by Mrs Holbrook, but her good sense will instruct her not to think anything of that, as second thoughts are best in some cases; and she will perceive that I am planning for the good of all our friends (as I think), and for their mutual comfort; and most agreeably to the major part of them. I do think that the friends would bring us enough for our daily needs, in the way I have mentioned; you may see, however, the good opinion I have of their kind dispositions, and therefore I shall not incur the ill-will of any for this suggestion of mine, even if it be not approved of.

But should they consent (if you think well to lay it before them), then let the rooms be taken in any House—whether Believer or not—at a cheap rate, and there the friends may have access to us when they please, without putting anyone's family about. I wish just to inform you that we were once grossly insulted by Mr Holbrook's Son; it grieved his Mother very much, and we were very sorry for her, as we well know that

her feelings were wounded to see us so treated. But what can people do with their children? Now I should like, if we could, to avoid such incidents; the young man certainly may not do so again, he may have learned better sense by this time; but perhaps it may not be amiss just to mention it, and I think a recurrence of the kind might be prevented by my plan, if it can be put in practice, as well as being productive of the good afore stated. Be so kind as to let us know, and you will much oblige your friend,

ZION.

P.S.—The account you sent of Mrs Tennant was truly pleasing to her Parents and family; but she only acted in true 'Bradley' character, in her civility and friendship toward you (you being a Shilohite). Mr and Mrs T. may rest assured that they have every good wish of ours for their welfare in every sense. Give our love to all the friends, and we anticipate a happy meeting with them according to custom. Mr and Mrs Bradley, and all friends, desire to be remembered to you and all. Farewell. From

ZION.



A REFLECTION.

December 24, Year 58.

How completely do these 'right words' of the '*Right*' man separate *his believers* from the world, as respects their inward principles communicated immediately from the *mouth* of God! Nature is God in His Universality, and the earth, or visible Globe, with all its inhabitants, is constituted therein under the order first (*i.e.*, eternally) established in the Universe; and earthly beings are formed in this order (of Providence), and have but to follow its dictates and influence, for the regulation of their visible existence, without any further concern. But now there is given to us a Divine understanding Life—attached invisibly to our inmost spirit, which requires a full surrender of the mere natural reasoning powers—for they are but bestial in outward man—to enable the mind to receive the *new* teachings of the Spirit, and walk in harmony therewith; otherwise, as shown by the appointed Guide, the attention is liable to be diverted to external subjects and objects; and discord and strife between the two distinct natures must ensue.

Therefore, if we would be *spiritually* happy, without fluctuation, change or alloy, we must adopt implicitly

and unquestioningly the advice of our Heavenly 'Counsellor' in *every* word; for though (for our sakes) he walked the earth in the base shape of man, and pleads with such humility and delicate self-abnegation, yet all is as *He wills*, for all power is committed unto him, yet as a *created* being he had not the *command* of anything in the terrestrial sphere; but his sway is *celestial*, and therefore boundless, and is the *voice* of the Eternal Wisdom for the future age. Then if we can be so identified with the Lord, as to become *one spirit*, *that* Love and Light-power is the motive-spring within of the thoughts, actions and pursuits; as He wills so we proceed, each in our individual degree, order and capacity, according to the epoch, time, place or circumstances, in which our position is fixed; whether many or few, as to bodily personality; some may work with the tongue, others with the pen; or rest in fruitful meditation, 'which blooms to profit elsewhere.' All are in the *wheel*, and doing their allotted portion, seem it how it may to the world; and the 'whole duty of' (renewed) 'man' is comprised, and performed in following the leadings of *the Spirit* without diffidence, where-soever it may take; and allowing the Truth to have free concourse within, unhindered and unimpeded by any 'obstacle' *acquired* from the outward principle, whether intellectual merely, or moral, social or political.

If we can thus *rise* above sense and sensuality into the purity of God, our 'wings are *unclipt*,' and there is no limit or measure *to His Infinity* of Wisdom, Love and Power.

Thus Zion lays no burden nor command upon us—save the paramount duty of supplying his bodily

necessities during the earthly existence; the participation of his grace, is our everlasting inheritance by Gift of the Eternal Love.

Then *every* good is done, *every* 'virtue' practised, by pressing forward into the Divine, ever-unfolding knowledge of the endless perfections of Deity; no care but this need occupy the mind, for it fulfils every purpose, *working* the decreed beneficent change in nature, when 'springs the crowning race of human kind,' whose devotion is single, if unseen and silent, and whose state is fixed in the blest Eternity.—C. B. H.

THE COMFORTER IS COME.

BRISTOL, *December 22, Year 10.*

To Mr C. Bradley, Sen.

MY VERY DEAR FRIEND,—I have at length arrived here, after a long and painful journey—painful to me because of my ill state of health and feebleness of my limbs; and also travelling alone, which I have not been accustomed to do. Yet not alone neither, but always in *good* company, with Him who *has said*, ‘I will never leave nor forsake thee.’ And I have the happiness of saying—though having bodily afflictions and other things attending me in my Pilgrimage, calculated to weigh down the mind that ‘museth upon many things’—I *can* say, that ‘all things work together for good’; and out of every affliction I *grow*, and everything that I pass through, painful or pleasant, adds a fresh feather to my wings, and afflictions, in particular, tend to perfect the *feather* covering. You will recollect here, these words in Ps. xci. 4, ‘He shall cover thee with his feathers, and under his wings shalt thou trust: his truth thy shield and buckler.’ And you will admit the truth of that saying so common in the world, viz., ‘Fine feathers make fine Birds.’

What a poor naked Bird was I, when by reason of

increasing in fatness (self-sufficiency), my *first feathers* fell off. I was an easy prey *then* for the Fowler, not having a feather to fly with to get out of his way. 'The Archers shot at him, and sorely grieved him.' 'Naked came I out of my mother's womb, and naked returned I thither: the Lord gave, and the Lord taketh away; blessed be the name of the Lord' (Job i. 21). But as I acknowledged my sentence just, for my disobedience, and justified the Almighty in His dealing with me, and even in death blessed the name of the Lord, the promise on record was fulfilled to me, viz., 'He shall deliver thee from the snare of the fowler; he shall cover thee with *his feathers!*' for the *first feathers* were not the durable ones.

You will be reminded of these words in Joanna Southcott's prophecies:—

'Do my Shepherds see no danger,
Nor my Bible yet discern?
They mistake the heavenly stranger,
In what way he meant to come.'

Now these three Shepherds are one, the Trinity—Je-sus-Christ; Je the root, Sus the stem, and Christ the Branch; or, Je the *ingrafted* word, Sus the word *outflowed*, and Christ the *Branch* of righteousness, and 'True Light' *revealed*. And what is all this, but a man with the *Triple Life*? These, or this is he who is spoken unto in the above quotation; he being 'found in fashion as a man, and a man subject to like passions with you all.' This was the Shepherd (or Shepherds) who, throughout all prophetic writings, was threatened with punishment for his neglect of the Sheep, *i.e.*, the

Man did neglect the woman, which means, that he never once thought, nor did it enter into his heart to conceive that he must pass into the *state*, 'Woman,' and suffer the 'pains of Hell, and the sorrows of death,' which are the *pangs of Child-bearing*, ere he could enter into Life, (or the 'Living Child' Truth be *born*), being covered with God's feathers. Thus did the chosen Shepherd (the *First* 'Man') neglect the woman—the 'Sheep,' and did blame her, his *better half*. The Shepherd 'mistook the Heavenly Stranger in *what way* he meant to come.'

Now was it not a *strange* thing for a man to become a woman, and to be impregnated; and for her sorrows to be greatly multiplied in conceiving, and to pass through the pangs of Child-birth—the pains of Hell?

Surely it was so strange a thing, that the man could not possibly have an idea that *this* could be *the* 'way' that the 'Heavenly Stranger' *was* 'to come'; but it was indeed the very way, first—to be baptized into Christ's death and sufferings (and this *part* must be put on first, 'Put ye on the Lord Jesus Christ'), and then to be *raised again* 'in the likeness of his *resurrection*,' that is, to suffer, to die, and to rise again into Life, as the Prophets foretold; and so to be 'conformed to the Image' drawn by the Spirit through the Prophets; they drew the Image, and Zion was predestinated to be conformed to it, *as drawn* under the influence of the Spirit of God. So that when the predestinated character is conformed to the description given aforetime by the Spirit, through the Prophets, the 'Heavenly Stranger' is then come, whom the chosen Shepherd Zion mistook (the *way* that he should come).

Now the Shepherds were blind to this way, they saw not the ditch, or the 'danger' that must befall them; nor did the Shepherd discern the meaning of the Bible, how it foretold of his going into Edom (*i.e.*, into danger) ere it could be asked, 'Who is this that cometh *from* Edom, with dyed garments from Bozrah'—affliction. No, he saw not this, but 'mistook the Heavenly Stranger, in what way he meant to come.'

Now is it not a strange thing for a man—for one 'found in fashion as a man'—to *put on* Je-sus-Christ? Clothing himself with feathers? and so becoming that feathered fowl whose feathers hang in such a curious train, that none but the Bird itself can them explain.

Now, come, we will just show you this 'feathered' fowl clearly, who he is. 'There is a path that no fowl knoweth.' That was poor ignorant Zion, or Adam, at the first; he was a poor *naked* Bird, till the Scriptures were all fulfilled in him, and their fulfilment *thus*, covered him with feathers. So now, what is it, or who is it, that is here in this mean form, and of like passions with you all, and at whom all the other Birds peck, and with whom some are so wise as to find so many faults, though God that formed him finds none? Who is he, I say, but the fowl covered with feathers; or, if you please, or if you please not, God and man *in one person combined!*

Now it is said in the *Traditions of the Jews*, thus:—'The soul of a man goeth into a woman for a punishment, on account of some heinous sin that was committed by him. And the soul of woman goeth into a man for her reward, for the good she did while a woman.'

Now this man and woman, is the man Ad-am passed into the state and case—'Woman'—for the punishment of his sin and disobedience; he fell into sufferings and sorrows, into labour-pains; *see* Hosea xiii. 12—'The iniquity of Ephraim is bound up; his sin is hid. The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in the place of breaking forth of children,' *i.e.*, the pangs of labour.

Thus it was that the soul of the man Adam or Ephraim, went into a woman for his punishment; and then, when the *labour* was accomplished and the 'sorrows of death' endured *to the end*, and over and past, then the soul of the suffering woman passed into a man (*viz.*, became Christ-ed), for her reward for the good she did while a woman; and what good, pray, did she do? I answer: She *laboured*, enduring the pains of Hell, to bring forth the promised Child—the very '*Saviour*'! This was the good she did *while* a woman; and her reward is this, that she has passed into Man! And here is the '*last* Adam, the quickening spirit.' And as a man naturally does not travail with Child, so the suffering Zion travails now no more, these sorrows are passed over and are gone! *See* John xvi. 21—'A woman when she is in travail has sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a *man* is born into the world.' Or, that she is born a God; or read it thus—for joy that she is *become* 'Man,' or passed into Man-God! and consequently cannot sin or travail any

more, for he that is '*born a God cannot sin,*' for his seed *remaineth in him*; so that he cannot sin, because he is born a God.

Now, then, this is that Shepherd in whom God finds no fault, as it is written (J. S.), 'I have chosen me a Shepherd in whom I find no fault; if you choose him, I will choose you.' These are the conditions upon which God will choose every believer! 'He hath acted more wise than any man, therefore will I give him more wisdom than any man'; for 'he that humbleth himself shall be exalted'; 'Wherefore God hath highly exalted him, and given him a name' (a soul) 'that is above every name; that at the name of Jesus' (*i.e.*, Christ) 'every knee should bow, of things in heaven, and things in earth, and that every tongue should confess that Christ is Lord, in the Glory of God—the Father' (*see* Phil. ii. 9-11).

He's come! let every knee be bent;
All hearts new joy resume!
Let Angels sing with one consent—
'The Comforter is come!'

This is my *comfort* in my affliction; 'Thy word hath quickened me; and when I lay dead in the grave of darkness, hath quickened me *again*, and brought me up again from the depths of the earth, after showing me great and sore troubles.'

Now, 'In my Father's house,' saith the eternal spiritual flame, 'are many mansions' (John xiv. 2). And I leave you, Zion, and depart, 'that I may prepare a man-sion for you, that where I am, you may be also.' For it is decreed that 'where I am, there

shall my servant be'; for 'the disciple shall be *as his* Lord.' And I go away from you, and leave you alone, and then will you weep and lament; but it is 'expedient for you that I go away'; and when you find, by my absence, that your '*Comforter*' *has departed*, and that the decreed woes and sufferings come upon you in consequence, then will you discover that you are the predestinated one to be conformed to my Image, and then you will have in *yourself* that '*other comforter*' (see 16th verse) that is promised to be with and *in* the afflicted, viz., *the fulfilment of the Scriptures in yourself*. And this knowledge and experience, will put you into the *first* mansion in the Resurrection. For you will see that 'all things are yours.' Death is yours; Life is yours; for you are Christ's, and Christ is God's.

Thus you will see the truth of what I say unto you, that '*It is expedient for you that I go away*, for if I go not away, the Comforter' (that '*other Comforter*') 'could not come unto you' (John xvi. 7). That is, the Scriptures could not be fulfilled in you. Death could not be yours, if I (the Life) did abide with you; neither, *then*, could *Life* be yours; but as death was your lot, so now life is your reward; just as it is written (James i. 5), 'Blessed the man that endureth temptation, for when he is tried' (even unto death), 'he shall receive the crown of life, which the Lord hath promised to them that love him.'

And now Zion reminds his or her children, that there are numerous mansions in the great Eternal House, and those who dwell in love, and believe in,

and can sympathise with the sufferer, *thus suffering with him in a degree*, instead of being ready to take up stones and cast at him, as some are who imagine themselves wiser, better regulated in mind and disposition and action, than God's *chosen* Shepherd. These *tender* and loving hearts, I say, will have a share in the *first mansion with Zion*; for they are of one mind with God, who sees his chosen Shepherd without fault. Was God mistaken in His choice? Did He not know whom He chose, before He called him? He did know all about him, and though He saw all the weaknesses of His Elect beforehand, yet He chose him, and called him, justified and *glorified* him, though in his own nature a man of like passions with all of you.

God is God, and He acteth like a God; He chooseth like a God, and decreed that His 'Elect,' out of weakness should be made strong; and that everything that His creature should pass through, even things that may seem faulty before the eyes of the churlish spirit, which never knew Minerva, the Goddess of Wisdom, of War, and of the Liberal Arts—yea, even these, should work together for good to God's elect. For, as we say, God is God, and *not* man, and He seeth not as man seeth.

'Many mansions' there are; and each believer will have a 'mansion' *to enjoy, i.e.*, their own full degree of Light and happiness to dwell in; but whosoever *do* desire to be near unto God in the Eternity, let them cleanse their hearts from all malice and all guile, and all envying and evil-speaking. For, so far as they allow those Spirits to have concourse in their hearts, are they *removed* into the lower and far-distant mansions, where the Sun

shines but very seldom on them, and that with very faint rays.

And although they be *Believers*, and *do dwell in* the great *Eternal* House, yet being not perfectly conformed unto Love, they dwell far distant from the First Mansion, where God in all the plenitude of His Grace doth shine on those who *dwell in Love*. 'In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour and some to dishonour' (*see* 2 Tim. ii. 20). Let everyone then dwell in love, and *climb up* Zion's hill. Let them take care that they rather find fault with themselves, and mend their faults, by admitting love and wisdom and peace, than find fault with him, in whom God Himself finds none.

The 'path of the Just' is weighed out to him by God Himself, yea, in everything; and God knew well what He put into the scale, and there is not a bit of it but the Just must have, and must pass through. All and everything connected with the Just, is done by weight and measure!

Then let every heart be humble, and that's the same as if we said, let every tongue be silent; and let them know that whatever stands in the decree for Zion, *that* Zion must pass through; and God has 'given his Angels charge over His chosen, to keep him in all his ways, and they bear him up in hands, so that he shall not dash his foot against a stone.'

Therefore Zion has much better guard than any of the Believers can possibly be, so that they need not concern themselves at all. All that is required of them, is to

receive God's chosen *in the name of the Lord*, and to treat him kindly ; and those who do this, laying aside all other concern, happy will they be ; for they also, seeing that they obey the will of God, are guarded by the Angels of God's love and power, who will at last convey them to eternal, peaceable, glorious and happy Mansions.

Now, my beloved friends, all of you, 'I have not shunned to declare the *whole* counsel of God.' We have shown you the 'true and living way,' walk ye in it, loving truth and peace, and the God of Peace will be with you.

And now, my dear friend Mr B., please to read this Epistle to the friends. And I wish you all a happy Christmas, and I trust that the New Year will open to you with fresh new blessings. The friends here seem to enjoy much peace and comfort in the knowledge of the Truth.—From your ever-loving friend, ZION.

Be so kind as to forward by the coach the parcel accompanying this, and you will oblige me. 'Tis for a gentleman with whom I travelled several miles, and who earnestly desired instruction from me, on the things of the 'Kingdom of God.' He has an estate near Lichfield, I believe, so I gathered from his conversation ; however he seems a complete gentleman.¹

The important injunction contained in this Epistle, gives to those lit up from the Divine Flame in Zion, both a clear rule of life for guidance in outward things, and the un-

¹ See future volume, Letter of December 3, year 10, to C. W. Twort.

erring, means of attaining spiritual peace and rest. For certainly we (as dwellers on earth only) had no concern in the Creation of the 'Living soul'—God 'taketh counsel of no man'—neither, by the Divine mercy, were we concerned in the Fall and Death of *that* Soul; but we *are* concerned in the Infinite Grace and Love of the restoration and resurrection of the *Fallen* Adam, into the High degree or Supreme Life 'Christ'; for when thus *risen* with His 'Eve' perfected in him, *i.e.*, to have the right *judgment* of all God's ways and Word, then he can *beget* us into the same Divine existence and sphere, wherein we are no more *weighted* with terrestrial cares, but live in pure affection to the Lord.—C. B. H. April 16, year 71.

ON 'CRISPIN.'

(From an Incomplete Copy.)

DERBY GAOL, *November 20, Year 7.*

DEAR SISTER WATSON,—We trust that you have not had a thought that we felt the less concerned for your illness, because we did not answer before; for I assure you that there is not one in the Cause, of whom we think more than of yourself. But I am chiefly employed in writing explanations of Scripture, which will be for the good of all.

Brother Brentnall sent to me for an explanation of part of the 11th chapter of Romans; and perhaps he is ready to think that I have paid no attention to his letter. But indeed I have, for there is an Epistle of 80 pages upon that chapter, written for him, which I trust you will all find to your edification. And be so kind as to inform Brother Brentnall, that it will be sent to him in a few days, as soon as a copy can be taken. (*See Vol. I., pp. 1 to 117.*) But please to tell him that if he wishes to keep it he must have a perfect copy of it taken, and send it to Mr Pierce at Nottingham. As the Epistles that I shall write while I am imprisoned—all of them—must be put in Mr Pierce's care, that they may be put in print when circumstances will permit.¹

¹ See Parts I., II., III., printed at Birmingham, years 49-50.—C. B. H.

The Epistle, though addressed to Brother Brentnall, is nevertheless the property of all the friends. But he may wish to keep the original, in remembrance of the Writer. And I do believe that he does possess a loving and grateful heart. But after it has been read to, or by all the friends in and about Chesterfield, Mr Pierce must have it, or an exact copy.

Brother Brentnall says, in his kind and loving letter, that he hopes he shall not be *last*, for it was he who first wrote to me, from the country.

But tell him he need not be afraid of that by any means, for I am 'the Last' myself, therefore his fears about that may quite subside. The Last is in the Lord's hands, and he is making good strong shoes upon it for you all, that your feet may not be wet and uncomfortable as they have been hitherto, and that they may not be hurt with the thorns. For the shoes you before had, would not resist the wet, neither were they hard enough in the soles to tread down the thorns, because they were made *without the last*.

You did not know that your Lord was a Shoemaker, did you? But he is, I assure you, and a good Craft too.

Don't you know that he said he would make shoes for you, and that they should be iron and brass; and as your *day*, so your strength should be. See Deut. xxxiii. 25. Now no one can find fault with us for saying this, because if there was not something in it more than common, the Church of England would not set a day apart to be kept for Saint Crispin. And if you will examine the Prayer Book, you will find this to be true, that there is a service for Saint Crispin.

See now what John Brentnall has done, he has set me talking this way, by saying that he hoped he should not be the last. Now really, Brother John, you surprise me a little, for the last must be found before the shoes could be made; and another thing, the first must be last, and the last—first, in our craft; which you must see if you are a fellow-craft.¹

But I should like to know who this Crispin was, and why he is Sainted, and why the Church honour him as they do? There must be something in it (as I say), or they would not give him a place in their Prayer Book. But I never heard any of the Clergy say anything about him; I suppose that his memory is quite forgotten among them now.

But if I were a member of the Church of England, I should feel it my duty to ask the Minister of the Parish, who this Saint was, that I am enjoined to unite service in memory of. I think it would be but right that a 'Minister' should give me something of his history; whether he died a Martyr, or what he did for the faith, I should like to know?

I remember reading a very ancient little book giving an account of 'Crispin and Crispianus.' It said that they were two sons of a King of the County of Kent, here in England, who reigned prior to the Invasion by the Romans.

The place where the King held his Court was then called Lograk, since Canterbury. But when the country was invaded, the conquerors—being determined to cut off

¹ A Freemason's term for a member who passes the second degree in Masonry.

all English Royalty—doomed the King of Kent, with his Queen and two Sons, to death.

The King, having heard that his fate was determined, and finding no possible means for his own escape, set about planning a way for the escape of his two Sons—then about twelve or thirteen years of age—which he effected by disguising them, on the night before his own execution was expected to take place.

The two lads, taking a last farewell of their parents, set out, not knowing whither to go. They travelled some distance to a little village, to which they came about five or six o'clock in the morning, winter-time; and hearing some Shoemakers at work, and observing a light, they knocked with fear and trembling, and the door was opened, and they were asked in. After they had warmed themselves, and had a little refreshment, the Master came downstairs, and began to question them of their pedigrees, and where they came from, and whither they were going. They told him that they were orphan boys, and would be glad if they could get employment. However, to be as short as I can with the story, they both remained with the Shoemaker and learnt the Trade.

But Crispianus was pressed for a soldier, by the authority of the King who succeeded their father; and Crispin remained at the trade, and made much progress, becoming a particularly good craft for ladies' shoes. And it happened that his Master worked for the King and his household, and Crispin was appointed to measure them. The King's Daughter conceived a more than ordinary attachment for the young Shoemaker, and sent for him very often to measure her foot; till at last she

told him her mind ; and they were secretly married. And for a time the Princess remained at the Palace, till her appearance was such, that something must be done to conceal her condition. However, Crispin was obliged to open the matter to his Master and Mistress, and he then, for the first time, told them who he was ; at which the Master and Dame were much surprised.

But now the Mistress began to plan a way for the Princess to be accommodated, and also to save the life of Crispin, which he must forfeit, should the King find the matter out. She planned that one of the Beacons on the sea coast should be set on fire, which was the signal of alarm for an invasion. And when all was alarm and hurry at the Palace, and the King marched off with his men, at that instant the Princess was to fly.

And just so the matter was conducted ; and the Princess got safe to the house of Crispin's Master, where everything was provided for her comfort, and every arrangement made for her expected confinement. The King on his return missed his only Daughter, and search was made for her up and down the country, but to no purpose. The King then issued a decree that whoever would bring his Daughter to him, should not only be pardoned if guilty, but should be his heir to the throne. It happened quickly after this, that the Princess was delivered of a fine young Prince. And on the very night that this took place, Crispianus returned from the wars—having been sent by the King over to aid the Gauls—and coming to his Master's house, found his Brother, Master and Mistress at home ; and you will suppose that there was much joy among them. For Crispianus him-

self had come home a great man, having by his valour gained great preferments. He was now introduced to the Princess, and he took the young child in his arms, and said, 'Now will I declare that a Shoemaker's son is a PRINCE BORN! And let Shoemakers,' said he, 'never let the term die.' And he had the bells rung that same night, it was on the 25th of October, to announce the event. However, in a few days the circumstance was disclosed to the King, and he saw his Daughter and Son-in-law, and the young Prince. And when it was declared who Crispin and his Brother were, he was pleased; and all parties were reconciled. And, if I recollect rightly, Crispin was King afterwards.

I have just skimmed over the story; but this is the origin of the *Shoemaker's* 'Crispin-day.'

Now this is all I can learn about Crispin;¹ and is it not strange that they should call him '*Saint Crispin*.' For in calling him 'Saint,' they have put him as high as Matthew, Mark, Luke or John, or any of the Apostles. And it would be nothing but fair that we should know who he is, as he is placed among the Sanctified.

But I think it is more than the 'Church' can do, to tell us who he was. Yet I think that I could tell something of its origin, if your mind was able to bear it. But what I should tell, would only be fit for children, those who are become simplified, and have 'Charity that believeth *all things*.'

People of great sense could not receive it; no, neither are the mysteries of the Kingdom of God for them, *till*

¹ And see the story of St Hugh, in the Epistle on 'All things work for good.' Vol. II. pp. 214 to 223.—C. B. H.

they become little children. Why, say you, is there anything in this story of Crispin that is mysterious? or that can be compared with the Scriptures? or that was intended to be for our spiritual edification? Well, I shall not explain it just now, nor show you the mystery of it. But, as I before said, there must be something in it, or he would not be in the Prayer Book. But perhaps some of you will be induced to make inquiry of some 'Minister' in your quarter, why Saint Crispin is placed among the 'Blessed,' and why a day is set apart for him.

All that I do know at present, is that a Shoemaker's Son *is a Prince born*—I mean Crispin's Son! The saying is quite correct and true, I assure you; only, I say, you must become a 'little child' to believe it. And you know it is said in Scripture, that of such is the Kingdom of Heaven, of which the great and learned men of the world lose the sweets, because their great '*high* minds' cannot *come down* to God's standard; for His wisdom *stumbles* the *self-wise*, but gives His *children* knowledge from the most simple childlike stories. And thus man must become innocent, even so innocent as to know that there is Divine Wisdom hidden in that child's saying, 'The little robin and the wren, are God Almighty's cock and hen.'

Well, you will say, you are making children of us indeed! Well, and don't you want to become children, seeing that it is *of children* the Kingdom of Heaven is composed, or is peopled by? What do you think the people go on their knees for, when they pray? Why, because they would be too tall to go into Heaven's Gate upon their legs, to be sure. Don't you see how the Parson kneels, and all the people? And it is only a sign to you

that man cannot go to Heaven *on his legs*. No, indeed he cannot, for the Scripture says (come, we have Scripture for it!), 'The Lord taketh not pleasure in the legs of a man' (*see* Ps. cxlvii. 10). Then you may be sure that if the Lord takes no pleasure in a man's legs, he will not have them in Heaven with him. And therefore they kneel, to show that if a man will go to Heaven his knee must bend, he must become a leg shorter; as it is written, 'Every knee shall bow to me.' Man must die to his own wisdom, and become innocent. And 'every tongue,' it says, 'shall swear.' They shall enter into the New Covenant of Life and Peace, which is made with *an oath*, when they bend the knee to become as innocent children, and learn, like their Mother Deborah (which signifies 'a Bee'), to gather *honey* from every flower.

Well, as I know that you folks at Chesterfield are 'Church of England' people, and are fond of the Book of Prayer and the '*House of Prayer*;' and that you are 'Protestants' (as, indeed, I am myself), and do believe and rejoice in those words, 'Tis for the Protestant profession, which I ever did adore, I will now awake this nation, to love me now for evermore' (J. S.). Seeing then, that you are Protestants, I will—for the honour of the Church of England, and for the satisfaction of its members—just say how a Shoemaker's Son is a Prince born; and I should think that none of the members of the Church will have the least objection to know about their 'Saint,' whose name has so long stood in their Calendar.

But O, goodness me! how shall I go about telling you? You'll never be able to hear it, unless you come

without your 'legs'! Are you saying, 'O come, and let us fall down and kneel before the Lord our Maker'? If you do indeed *fall down*, *i.e.*, from human wisdom, and kneel *before the Lord*, I shall be able to tell you a little about it. But if you will stand up *high* upon your feet, with your *own* shoes on, I dare not entrust you with so great a secret, as that of Saint Crispin and his Son, for it is one of the strangest and most curious things that ever you heard. Scarcely any of the students at the Universities would believe it, for it is *out of all* 'reason,' and a man must be beside himself—or must slip *out of himself* (self-will and self-wisdom)—to believe this, and many other things that will yet be told.

But if the Scriptures are true, and I *know* they are, 'all things' *must* 'become new'; and you must be prepared to hear new things, for I have both new and old things to tell you. As the Word says, 'Every scribe that is instructed into the Kingdom of God, bringeth forth out of his treasury things new and old.' And a thing must be new to your ears, if you never heard it before. But you will say, perhaps, that I am a long time coming to it. But no, I *am come to it* myself, but how to get you to it, is my concern; because I know that the human mind is prone to look high, to find the knowledge of God, but that's the wrong way—you cannot descend too low, you cannot become too *childlike*. And another thing, I know that an old shoe sits easy on the foot, and new shoes sometimes pinch the toes, and it is some time before they can be worn comfortably. So, with the new knowledge that God is giving now, the people say when they hear it, 'This is a strange saying! Who can hear it?' They

mean to say that it is quite new—quite *different* from what you have been *taught*, and you cannot take it in.

Yes, you have worn your old shoes for *so long*, and though you see they are worn out (untenable 'creeds' of *tradition* merely), and that you *must* have *new* ones, yet you are afraid that *these* new ones will hurt you. But I assure you that is a mistake; only try them, and though they may not exactly fit (with preconceived ideas) just when you put them on, yet if you will condescend to take a short walk in them (exercise the mind and reflect) now and then, you will find them far MORE COMFORTABLE than the 'old' ones. I would advise you to 'take off' your old ones, and *accept* of this new pair which are now made on purpose for you, lest it should be said of you—as the Word says of some, by the Prophet Amos ii. 6—'Ye sell the poor for a pair of shoes'—for your reprobate silver (your old, corrupt 'religion')—your old shoes in which you have been going backward and forward to 'Church' every Sunday, *so easy* (in the vain *forms* and *parade*). For *these* you would 'sell *the Poor*,' would you? O for shame! 'Put thy shoes from off thy feet, for the ground is *holy here*.' And don't refuse your 'iron and brass shoes,' that your Lord said he would make ('*on the Last*')—see Deut. xxxiii. 25. *N.B.*—When he says iron and brass shoes he means strength and confidence; iron signifies strength, and 'brass' confidence. And I am sure that these will be much better than your old ones. Put them on, I say, and then it will be said to you, 'How beautiful are thy feet *with shoes*, O Prince's daughter!' (see Song of Sol. vii. 1), *i.e.*, How lovely thou art to me, now thou hast on *My righteousness*. For the time is

certainly arrived that is mentioned in the Ps. lx. 8, and cviii. 9—'Over Edom will I cast out my shoe.'

I cannot tell you how often Shoes are made mention of in Scripture; yes, and even the very awl which they are made with (called Saint Crispin's lance)—*see* Exod. xxi. 6, and Deut. xv. 17. And as the Awl is, in the English Dictionary, described as St Crispin's Lance, and as there is so much said in the Bible about Shoes and leather, and mention made of Simon *the Tanner*, and likewise about pulling off of shoes and going barefooted, and also of putting shoes on, etc., you will begin to think that this Shoemaking Trade is of very ancient date, and that it is no mean calling, but of particular note. And you know that (the Prophet) Nixon said, when prophesying of these last days, that 'Clubs and Clouted shoes would carry the day, in the dreadful war there should be in England.' I say the Shoemaking Trade must be of very ancient origin, as it was Adam who wore the first pair of shoes which was ever made by the Shoemaker, God, by the *revelation* of his Son, Christ, the True Light of the World! when the time should arrive to bring about His purposes (to give a new *under-standing*). And this is one of the way-marks or foot-prints, whereby he was to know to a certainty that the Messiah is come. Therefore the command to me is, 'Set ye up way-marks, make ye high heaps' (take up the stumbling-blocks out of the way of my people); 'set thine heart towards the highway, the way thou wentest. Turn again, O Virgin of Israel, turn again to these thy Cities' (Jer. xxxi. 21).

'He that putteth his trust in me shall possess the land, and shall inherit my holy mountain.' Then here

is the promise of the faithful God : And *having put* my trust in Him, He hath fulfilled His promise to me. For *I died* in the *faith* of His promise, and now I am risen again in the enjoyment of it, to His eternal honour and praise. And *to His honour* and Glory it is spoken and *declared*, that this *said* 'Crispin' is *now in* Derby Gaol !

And now I must show you how the Son of a Shoemaker is a Prince born. But I fear that some will say, 'This man bringeth strange things to our ears.' Yes, that is acknowledged : We know they are '*strange* things.' But if you believe the Scriptures, it tells you that the Lord would do a strange work, and a wonder, insomuch that the ears of those who heard would tingle (*see* 1 Sam. iii. 11). Your ears would tingle because you would hear a strange sound, which you were not accustomed to hear ; and you are surprised, as you are at the strange noise of a little bell which seems to sound suddenly in your ears sometimes, and you are startled by it. But you need not startle at *this* 'Bell' of ours, it is only the *human* metal that is struck by the *Divine* hand, and the sound has reached your ears, and they 'tingle.' What ! it takes you quite unawares, does it ? Well, just so it was to be, for if you had known in which way the 'Good Man of the House' would come, the sound would not have been strange to you, and there would be no *tingling* in your ears.

But it is the little Bells on the Horses, that should be heard in the latter day. See for yourselves if the Horse that the Lord should ride upon when he came, would not have Bells attached to him. Zech. xiv. 20—'In that

day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD.'

You did not think that horses would have bells literally, did you? O no, it is not so. Horses in Scripture represent strength, and the *power* of the human mind *under* the *Divine* power and influence, when the Lord should take possession of the mind, so that the human soul becomes, as it were, the Lord's horse. Therefore the *first soul* that is 'risen from the dead' *now* at *this* time, is represented by that horse mentioned in the Book of Job xxxix., read from verse 19 to 26.

Now this is the Lord's horse; see his neck (it says) is clothed with thunder, that is with the Word of God, which 'shakes your *old heavens*,' and it surprises you, making your ears tingle. But if you will hearken *diligently* for a little, and not run away from the sound, you will hear the golden bells which are hung to the hem of the High Priest's garment (Exod. xxviii. 33, 34). And what is the garment? Why, the robe of righteousness, certainly. And why do the bells hang to the hem? Why, to let you know that at the *end*, when the garment is *finished*, when it is *hemmed* so that it cannot fret out or rubble, then you should hear the Holy Golden Bells sounding eternal, unchanging and everlasting love, calling you to come and eat freely of the *fruit* of the Kingdom; as you see that all round the garment upon the hem, there was a golden bell and a pomegranate, and again a golden bell and a pomegranate, all round.

So do not be alarmed at the Bells, for 'HOLINESS TO THE LORD' *is upon them* (see verse 36). They are the 'Jubilee' Bells which sound the Year of *release*, when one

man, by erroneous principles, shall not be able, or shall not have power to oppress another, because God reveals the truth of His word alike for all ; and all 'shall know the Lord, from the least to the greatest,' the Lord Himself becoming their Priest (*see* Levit. xxv. 10-13).

But I must hasten to the conclusion that a *Shoe-maker's* Son is a *Prince* born.

Now there are throughout the Scriptures numerous prophecies of the coming of Christ ; and also it is told you what should be done by him when he did come, viz., 'Finish the transgression, make an end of sin, make reconciliation for iniquity, and bring in everlasting righteousness' (*see* Dan. ix. 24). But the world has had very wrong notions about the way and manner in which the fulfilment of these words takes place. Vast numbers have believed, without any proof whatever, that they were fulfilled nearly two thousand years ago ; but how they can prove that 'sin' was made an *end of then*, or 'transgression *finished*,' or '*everlasting* righteousness' *established on the earth*, I cannot tell. But if they would look narrowly into the whole of the prophecy, of which the above is a part, they would see it stands for 'the end,' that is the *present* time, and what should be done *in this time*. Therefore the true meaning of the prophecy is, that the works mentioned therein should be done *in the immediate humanity* in which *Christ*, the 'Light of the world,' should be *revealed* ; and that when Christ should come *in the vessel appointed* for him, to come in as the first, then 'everlasting righteousness' should be enjoyed by all who believe.

The English translators have translated the above

passage of Scripture very improperly (Dan. ix. 24), and have thereby destroyed the sense of it.

The literal reading of it, according to the Hebrew or 'Chaldean' is as follows:—'Seventy weeks are appointed unto thy people, and upon thy holy city, to be the annihilation of transgression, and to extinguish faults, and to be a propitiation for iniquities, and to bring in a constant righteousness, and to *seal up* the vision and prophet; and for the preferment of the Sanctum Sanctorum.'

Now the above 'seventy weeks' do not mean anything about *time* at all. It is foretelling that the Seven Spirits of God were appointed to be given, or poured out upon the human nature in the '*due time*,' which human nature is, by possession of the Seven Spirits of God, called the Holy City Jerusalem. And these Seven Spirits are:—first, Wisdom; second, Understanding; third, Counsel; fourth, Might; fifth, Knowledge; sixth, Fear of the Lord; seventh, Quick scent, or a 'Quickening Spirit.' Now, these are the seventy weeks. And why they are called weeks is for the same purpose, because there are seven *days*, and each of these spirits, in the fulfilment of the promise, is perfect, or a '*day*' in itself, and altogether make *the Spirit of the Lord*, which it is written should be given to man in the latter *day* (*see* Isa. xi.). These seven spirits, the word tells you, should be given to annihilate transgression, *i.e.*, to destroy the sinning principles out of human nature; and to extinguish or *put out* every one of the false *lights*, or wrong judgments of the human mind, as it respects 'Christ,' and the word of God altogether: 'And to be a propitia-

tion, or atonement for iniquities,' *i.e.*, for God and man to be reconciled, or to come to judgment, for that is the meaning of it—to be at-one-ment, to be, by the Gift of the Spirit of the Lord, made free from sin, according to Rom. viii. 2 — 'For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death.' Then the Sanctum Sanctorum is preferred ; that is, The 'God-head bodily' is *with* man, God and man walk together, being agreed, in love, in *righteousness*, and in judgment—the end and finish of every vision and prophecy !

So let the 'learned' puzzle their heads to find out the meaning of the above Scriptures, but the more they do, the further they will be from it. It could never be understood till Christ *was revealed*, who is *himself* the *Seven* Spirits of God which were promised to be given to man, to rest upon him, and be his 'Redeemer'; and then constant and everlasting righteousness is established for evermore.

Now in ancient time I saw that *this* glorious 'Christ' must come, according to the Scriptures. I saw that he had *not* come to *redeem* man ; for I used deeply to reflect upon the Scriptures of Truth, and how little of the Glory and happiness that is therein promised to man was enjoyed, it pained me to contemplate. But I knew that the Scriptures *were* 'given by inspiration of God,' and that God was faithful to fulfil His own word. So that I saw the day of Christ afar off—as it were—but was persuaded that it would come ; and I used to long to see that day, and made my continual petitions to God to send his Son, as He promised to send him in this,—'the latter day.'

These were some of my reflections, and of my constant and most fervent prayer; looking out at the windows of *hope*, longing to see the day when peace and righteousness should reign on the earth, and all iniquity stop its mouth. And as the word said that, 'If Christ be *not* in you, ye are reprobates'; and that if Christ *be* IN *you*, what happiness and peace and glory should be experienced in the soul—these things engrossed all my attention. My heart and mind was fervently and devoutly set upon them, while I followed my daily avocation *as a Shoemaker* at the same time, with diligence, living soberly and quietly. And I used to hold forth the belief of Christ's coming, at every opportunity, to those with whom I conversed; and in this 'faith' I lived, and in this 'faith' I died, suffering martyrdom, not having *received* the promise, not having gained the *end* of my faith, but assuredly knowing and believing that God is, and that *He was* the 'rewarder of those that diligently seek him.' And my language was, 'I know that my Redeemer *liveth*, and that he shall, at the last, stand upon the earth; and though after my skin destroy this, yet in my flesh shall I see God, Whom I shall see for myself, and mine eyes shall behold, and not a stranger, though my reins be consumed in my bosom' (*see* Job xix. 26, 27).

Well, then, this faith *being in* me, I fought the good fight *of faith*, and '*won* Christ!' Christ, the *Wisdom* of God, was thereby *begotten in* me, and the *Power* of God! Christ in me, 'the Hope of Glory'!!

Then I ask you if a Shoemaker's Son is not a Prince born? Yes, he is. 'Unto us a Child is born, unto us a Son is given. The government is upon his shoulder, and

his name is Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace no end, upon the throne of David and upon his kingdom, to order and to establish it with judgment and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this' (Isa. ix. 6-8). Now this ancient prophecy is fulfilled in St Crispin, who is 'risen *from* the dead,' and now is by his Great Master made a Spiritual 'Craft,' *i.e.*, having wisdom from God to put the 'uppers' and 'unders' together—I mean, to take the *recorded* Word of God and show its true meaning—the *Knowledge* of which word is in the Scriptures compared to Shoes, or having Shoes on. See Isa. xi. 15, 16, as follows —'And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over IN SHOES.' (So the Hebrew reads.) 'And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.'

Now here you, have it clearly shown you, how Christ is the 'Son of *Man*,' which could never be understood by any of the sects of 'religion.' This was impossible for them to reconcile with the doctrines they teach, or with their views of the Scriptures; and our object in what we say, is not to give offence to the 'religious world,' but to explain the Scriptures to them, that they might have the '*true light*' of them for their comfort and happiness, as well as we ourselves have it from God, the Author and the Giver of *all good*.

And as God has been pleased—‘by the revelation of Jesus Christ’ *in humanity now* at this time—to open and *reveal* these things, which were *hidden* from all *past* ages, why should anyone be angry with us, whom God in His infinite Wisdom has counted worthy of this glorious revelation? It is a very great mistake of theirs, and we would that they may see their error and forsake it.

Zion, the writer of this, does not boast, nor make *himself* of *any* reputation, but is altogether the ‘Servant of God,’ and of his fellow-men. God wrought in my heart in time past that ‘*faith* which worked *by* love, and *purified* my heart’ to *become* God’s ‘holy temple.’ And who will say that this is not as it should be?

The Scriptures say—speaking, of course, to the appointed vessel,—‘Know ye not that your bodies are the Temples of the Holy Ghost?’ Then Faith is the Gift of God. God *gave* me *that Spirit*, *i.e.*, He put the *Divine seed* within me; and having then this seed within, my mind worked *with that* Divine principle, nursing and cherishing it, until it was formed into a *Living Child*.

So my mind begat this Child *by Faith*, and the Child is ‘Christ,’ born to lead and guide rude man *in this* ‘latter day,’ into the kingdom of peace. As the word saith in Isa. xi. 6, ‘The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and *a little child* shall *lead* them.’

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THE TITLE 'ZION.

(*Fragment.*)

I HAVE lately been informed that there are several persons, professing to be friends of the Lord, who say they rather doubt the propriety of their conduct in addressing me as Zion, either when they write, or in their verbal communication.

I am glad that those persons are so candid as to state their objections. It shows, however, that they wish to do right, and not to give to the creature the honour due to the Creator. It may not be amiss, nay, it is necessary for the sake of these friends, to explain this matter according to the meaning and life of the Holy Scriptures, or to show it as the Holy Spirit intended it to be understood in the 'fulness of time.' For, *till* then, it could not be understood; it was *hidden*. But, as the Lord said, there was 'nothing hid but should be revealed,' and come abroad, so He has fulfilled that saying of His in this case, or on this point.

Now you will remember that Scripture which says, 'Render therefore unto Cæsar the things *that* ARE CÆSAR'S, and to God the things that *are* God's' (Matt. xxii. 21).

Now to the Gospel penny there are two sides—God is on one side, and Cæsar on the other. By the penny is meant the *New Covenant*, which is God and man united in fellowship, God choosing man for his companion, *i.e.*, choos-

ing 'Cæsar' for his fellow or companion, and the Man *choosing* God for his. And as there are things which belong unto God, and must be kept distinct when we attempt to speak of them, so there are things which 'belong unto Cæsar'; and it is equally just and right, in the sight of God and man, to keep the things belonging unto Cæsar distinct.

For the Lord is just, and will not have his companion robbed of his due; for this Cæsar, of whom the word on record did speak, though he is in his own estimation but a Dog! Yet, if the Lord of Life chose to make of him a fellow or companion, who shall reprove the Lord for such an astonishing act of condescension?

'This is the Lord's doing; it is marvellous in our eyes' (Ps. cxviii. 23). And he 'doth whatsoever pleaseth him.'

Now those who object to J. Ward bearing the title Zion, argue thus: There is, say they, an Inspirer, the inspired, and the in-spiration, considering J. Ward—Zion—merely in the light of an inspired character. This, they say, they readily admit; but we say that if they admit no more than this to J. Ward—Zion—they then forbid to marry,¹ and are 'despisers of those that are good'—*made good by Marriage* with the Lord.

Now all those that were called Prophets were inspired; the Spirits of God—Intelligences sent forth from God—entered into their minds and raised up in them, by their (the Spirits') influence, delightful feelings, which were inexpressible, that is, they were in an ecstasy, and were enraptured with something which they themselves (the

¹ See 1 Tim. iv. 3, and 2 Tim. iii. 3.

persons operated upon) could not understand or comprehend; and this is the real 'enthusiasm.' These persons then heard, as it were, a voice within them foretelling future events, and they were directed to record that which they were *told*, and they were obedient to the directions given them; and thus, in this way, 'the Bible' (so-called) came to be written, and handed down to the Posterity—or, more properly speaking—to the Posteriority; that is, the Scriptures were given by Inspiration, and written and preserved, to be handed down, till the 'due time,' *till* Cæsar, who stood in God's decree, should appear on earth; and *then* the substance and Life—of which the dead letter was the sign, or signs—to be *written in* his heart by the moving of God Himself, in the end, in Cæsar. Not by the moving of Spirits, but, *in this case*, God Himself is the Worker and Builder. For Cæsar is the Posteriority, 'the End,' or the one *at the end*, in and by whom God would *end* 'sin'—the religion of the letter only, and the outward forms and ceremonies; and in and by whom God would begin the New Dispensation of the inward and spiritual *living* 'worship,' having no forms, but obedience unto God within us.

For this *end* the literal Bible was preserved and handed down, viz., to be written by the finger of God in the 'man of God,' Cæsar, first, that he 'might be perfect, thoroughly furnished unto all good works.'

Then 'render unto Cæsar the things that are Cæsar's, and unto God the things that are God's,' if God has made Cæsar, *i.e.*, Zion, for this work, to rise up upon his knees, and to reach forth his hand to lay hold of Life, which the letter Z in its form and position represents.

See Epistle to the Romans viii. 29, and following verses—'Whom he did *foreknow*, he also did predestinate' (*i.e.*, Cæsar) 'to be conformed to the Image of his Son, that he might be the First-born among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called, them he justified, and whom he justified, them he also glorified.' 33rd verse—'Who shall lay anything to the charge of God's elect? It is God that justifieth.' That means, it is God that maketh him just, who was unjust, and it is God that has made him 'Cæsar,' and given him his *work* to do. And God doth justify his Cæsar in all that he doeth, as the *worker with God*.

To see Cæsar, read 2 Tim. iii. 16, 17, and also Luke xviii., from the beginning to 9th verse—'Shall not God avenge his own elect' (Cæsar)? who was made, chosen, and elected for this very work, a being made on purpose, to be under the power of the oppressor—the evil principle, and deceived to do the wicked works, under which he must 'groan, *being burthened*.' But at last, finding who his 'adversary' was, he should cry to be 'delivered'; and *then* he is made the instrument of vengeance on the Adversary, for God must do it by *man*, and by this identical man too—Cæsar! God gains him as an Instrument to work by, and Cæsar works willingly with God.

See Ephes. i. 10, and 2 Tim. iii. 5—'Having a form of Godliness, but denying the power thereof; from such turn away.'

God gave the *form* of Godliness to the people *called* Prophets, but Godliness itself—the *Power*—was reserved *until the end*.

These 'Prophets' were so called because they were types of Zion, in whom their prophecies are fulfilled, and who, by being brought into union with the Lord, is made the true Prophet, who can speak *the truth* to men to *profit*, and to the honour and glory of God.

As the Spirit saith in 1 Cor. xiv. 3—'But he that prophesieth speaketh unto men edification, and exhortation, and comfort.'

Now read the Parable of the Dog Cæsar in the Prophecies of J. Southcott (printed in Part III., p. 143.)

Note.—The Dog in this Parable represents John Ward—*Zion*—who belonged originally unto God (by the decree of God), signified by the Dog's *former* Master.

John Ward fell into the hands, or power of the wicked one; the Dog did all that the wicked Master told him to do.

Just so did J. Ward—*Zion*—while under the Evil power. He served the Devil, not knowing him.

At length the Dog's former Master came to the house, representing that God's time was come to claim Man for his own.

He found his Cæsar in evil practices, and even in such wickedness that he would, by his action, have destroyed God (the Light) through the influence of evil (darkness) upon him. As you see, the dog ran to seize his former Master, being bidden thereto by the wicked Master.

The dog's former Master knew his Dog, and called him by his name.

The Dog then, at the sound of the voice, knew his real, or rightful Master, and instead of seizing him, turns

upon the evil one, and drags him into the Pond, and made an *end* of him. Then all the evil was *found out*.

Just so with J. Ward—Zion—God's Cæsar—the very identical instrument appointed by God, for the spiritual work. God called him, even by name.

Cæsar *knew* the *Voice*, and, turning from evil, seized the Author of his misdeeds (the 'wicked one') on God's behalf, and dragged him down to death, *by casting the blame of all* upon him.

And for this signal service done by Cæsar, God has taken home his Cæsar, and has made him his companion. For Cæsar was found faithful to his right Master.

The name 'Cæsar' supposes the man to be born with a 'head of hair,' which is to signify that he was the rough, 'hairy man' by *nature*—'Esau'; but by the Visitation of God unto him the hair is '*cut*' off (which the *name* also is indicative of), or he is '*cut out* of the womb'—of darkness, and born unto the Light, clothed with a 'shining skin'—the *New* Divine nature—which *makes* 'Zion.'—C. B. H.

TOOTH FOR TOOTH, AND EYE FOR EYE.

DERBY COUNTY GAOL,
December 16, Year 7.

To Mr Robert Adlington.

MY DEAR BROTHER,—When I read over your kind and affectionate letter to Brother Pierce, I assure you that Brother James and myself felt those feelings of love and friendship toward you, that we have reason to believe you are no stranger to yourself.

I am aware that since you heard the word of the *truth* of the Gospel, you have had much to try you, both within and without, and have been placed under many disadvantages—I mean, in being remote from a Meeting of the friends, by whose society and mutual faith you might be assisted in your search after knowledge.

Many in the Cause have means of obtaining strength and vigour which you have not ; but that Invisible Power which has formed your mind, has blessed you with intellect and more than an ordinary degree of the power of perception, and, above all—nay, what perfects all the rest—there is the principle of Love at the bottom, and I believe that this sweet and charming principle will—in you—work its way up through all opposition, by means of knowledge, until you will find it like the money put in the sacks of Joseph's brethren, I mean at

the top. So that Love will guide the house, *i.e.*, your heart, altogether. For the '*end* of the Commandment' is Charity out of a pure heart. That is the *end for which* the 'Commandment' is come unto us—I mean the 'New Commandment,' Love!

The old commandment was 'An eye for an eye.' Well, that has been observed. How? Why, God's Elect vessel was taught by the Divine Power to offer up his own *light*, to obtain the light of *Life*. So here you see *that* debt is *paid*, and that *old* 'law' is fulfilled (Exod. xxi. 24). And now (that the Light is making known God's love) we give love for love, *i.e.*, 'We love Him because He first loved us'; and in this little sweet word—Love—is comprised the whole of our religion and devotion.

We can go to bed with it, rise in the morning with it, and can carry it about with us wherever we go. The L is the Lord; the O is the Breath of Life—Omnipotent; the V is the Holy Spirit—the Vivification; and the E is the Eternal Life wrought in us by the power expressed in the three foregoing letters: the End is come, LOVE, the *fulfilling* of *every* law.

Now when we speak in allusion to God's commanding, we do not speak of it as the beings called men do, as if God gave His commandments to them, and they do not obey them.

No, this idea makes God appear weak as themselves. But God's commandment is His power *put forth* to *effect* His *purposes* in the 'due time'; God's law was *written* long ago, but it was as nothing, until the something was found, for the no-thing to become some-thing in.

I mean that the *written* law was nothing but a dead letter till the *oral* (spoken) law came, and the *oral* law could not be given until an *ear* was bored through with St Crispin's lance (*i.e.*, the Awl), for until this was done there was no 'ear to *hear*' the mystery of the Word. Therefore you read that when the Spirit spoke a Parable, it said, 'He that hath ears to hear, let him hear.' That is, let him understand, for his ear will be spiritual—'For my law will be written in his heart, and my truth shall be in his inward parts; in seeing he shall see, and in hearing he shall understand. True and just shall be his judgment, and by his judgment you must stand or fall. (See Prophecies of J. S.)

Now there was a law *written* which said that if a woman was taken in adultery, she was to be stoned to death; and they of old time did literally stone women that were unfaithful to their husbands, supposing that this was the adultery meant in the law. Also in Exod. xxi., beginning at verse 22, you have the following 'law':—'If men strive and hurt a woman with child, so that her fruit depart, and yet no mischief follow; he shall be surely punished, according as the woman's husband shall lay upon him; and he shall pay as the judges judge. And if mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.'

Now these laws were literally acted upon by men in former time ; but they were *in darkness*. The Oral law was not given, nor was the man *formed with the 'ear.'*

And how the people called Christians have presumed to do away with these laws, and yet say they follow the Bible, it is hard to tell. Because they do not know the mystery of them ; and as they say that every word in the Bible is the law of God, and ought to be obeyed, they ought to follow *this* law in every point. They understand about 'Tithes' very well, and that law *is* followed we know.

But the 'New Testament' says (Matt. v.) that by following these laws in the letter, 'evil is not resisted thereby. No ; 'but if a man smite you on the one cheek, turn to him the other also' (39th verse). But what does this *mean* ? Does it mean literally, that if a man gives me a blow on one side of my face with his fist, that I am to turn the other cheek to him, that he might hit me on that too ? Indeed I am not quite so forbearing. I should not like to fight, for I am not pugnaciously inclined ; but I would take good care that he should not hit my other cheek, if I could help it.

One blow would be as much as I could fancy, I'll warrant. So that some of the 'Methodists' go *beyond* me in keeping this law, for some of them have actually observed it to the letter. They may pray, 'God incline our hearts to keep this law' ; but I am sure I never shall. I care for my cheek too much, to have it hit with a man's hard fist ; he might knock my teeth out, and how should I get more, for he would not be likely to obey the *other* law, viz., 'A tooth for a tooth.' No,

no ; I may get teeth as best as I could if he was spiteful enough to hit me.

So that I think it will be the wisest thing to take care of my body *in this* respect. But we will show you what the Spirit means in this. If I am smitten, as the word of God foretold, saying, 'He was stricken, smitten of God, and afflicted,' etc., then the turning of the other cheek means, that I am to claim the promise that was made to him that *should be so* 'smitten and afflicted.' 'Whosoever shall smite thee' (the Man of God) 'on the right cheek, turn to him the left also.' My right cheek was *my* life of mere sense, and it was smitten to the death by the '*Word*' of God, which was the 'hammer to break the rock in pieces' ; and then, when my life was smitten, and I was afflicted, I turned the left cheek to God that He might smite that also, viz., the 'powers of Darkness.' I said, 'Avenge me of my Adversary that caused my fall.' And God heard me, and said unto me, 'Fear not, I will help thee!' And he put a sword into my hand, and said, 'Pursue and overtake.' And I pursued. Then did I beat them small as dust, for the day of vengeance was in my heart. And I cried, saying, The Lord my God will *enlighten my* darkness ! And by His power I ran through a troop ; and by the help of my God I leaped over a wall ; for my hand clave unto the sword, and I left not pursuing my enemies till they were all destroyed. And then I sang, 'As for God, his way is perfect ; the word of the Lord is tried. He is a buckler to all that trust in him. For who is God save the Lord ; and who is a rock save our God ? It is God who girdeth me with strength, and maketh *my way*

perfect. He maketh my feet like hind's feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms.' (Read Ps. xviii.).

Now you see, brother, that *the truth* of that word—viz., 'If a man smite you on the right cheek, turn to him the left'—could never be known but *by this experience.* But God, knowing how he should bring forth His Son, Adam, and also foreseeing the necessitous state into which he should be plunged by his 'fall,' *provided* for him beforehand (for which '*fall*' there was an absolute necessity); and therefore the commandment was *recorded for him*, and the word of *promise* stood, that he might lay hold of it and prove the faithfulness of his Creator, and the *power* and *strength* of the word. Therefore it is said in Ps. xviii., 'The word of the Lord is tried.' Yes, it was tried in the way we have said, by Adam, when he fell from that life that he had in Paradise; and by obeying the commandment as we have described, viz., by turning the left cheek to the smiter, and claiming the promise that was made to him (viz., 'The seed of the woman shall bruise the head of the serpent'), he found God faithful to His promise, and was thereby redeemed out of his fall.

Now I have said that Adam was the son of God. Yes, certainly he was,—*see* Luke iii. 38. And you find these words in Joanna's Writings, 'Adam, he right obeyed at last.' Well, then, the Son of God did not right obey at first. No, no; he had to *learn* obedience *through* sufferings. Neither did he know the meaning of turning the left cheek to the Smiter, till necessity com-

pelled him ; for you must recollect that he was 'made out of the dust of the ground.' Yes, I assure you, the Son of God (Adam) was composed of a heap of atoms, collected from all parts of the world, which were brought together by the Spirit that 'moved upon the face of the waters,' and of those atoms 'Adam' was constituted.

By this I mean, that there was not a thought that possessed the mind of any other being, respecting 'religion,' but was in him formed. All the erroneous notions which all men have about God, and all things of God, were manifest in him ; all their '*religious*' principles, of these he was *made*. But God breathed His Breath of Life into him, and he became a *living* soul. And the Lord God planted a Garden eastward in Eden, and there He put him.

Now this garden was nothing else but a glorious Soul, which the Breath of Life from God created in him.

It was planted eastward in Eden, *i.e.*, Adam was near unto God (His immediate offspring), close by Him—by the East, toward the Sun-rising—in pleasure, delight and innocence.

And this Glorious Soul was *everything* that was good for food, and pleasant to the sight. There was the 'Tree of Knowledge of Good and Evil,' and the 'Tree of Life,' for Adam himself was *the 'ground'* out of which all those things grew. And I say he was near unto God. Yes, well he might be when he was the Son of God, and, of course, was the *Chief Angel* in Heaven.

And I will tell you a secret, viz., that 'Adam' was so glorious a *Being*, that many of the Angels were ready (almost) to worship him. And Adam himself did not

know the Power by which he was *formed*, or *how* it was that he was so highly exalted, and so happy, or, at least, so innocent and delightful in himself.

Neither did he know that the Old Serpent was so near him. Therefore, as Adam was to be the Father of *Man-kind*, and as the Angels were, as I say, ready to worship him, it was necessary that Adam should be made to know that he was *formed out of the dust*—of earthly life, as his fellow beings *in nature*—and that the Angels might know that he was a *created* Being. Therefore God let the ‘dust,’ whereof he was made, rise up and *blind* his eyes. And so Adam fell into a deep sleep—Death—and could *not wake again till* God awaked him.

And by this, Adam came *afterward* to know his dependence upon his Creator. And had it not been for this, how would he know how to walk before his children, *praising* God, and extolling His power and not his own. No, that would never do; he would have been proud, because, as I say, he was *made* of the ‘dust of the ground’—the principles of the world in ‘religion,’ which engender pride.

Don’t you read throughout the Scriptures how many calls there are to Awake? And whom to? Why, to Adam surely. See Isa. xxvi. 19—‘Awake and sing ye that dwell in *dust*.’ Is not this Adam, who had ‘re-turned to the dust out of which he was taken.’ Again, for Adam had become weak through his fall, ‘Awake, awake! put on *strength*. Awake, awake! stand up, O Jerusalem’ (*i.e.*, Adam, yes, it is true, the Son of God), ‘thou that hast drunk, at the Lord’s hands, the cup of

his fury,' etc., etc. Again, Dan. xii. 2—'Man-y¹ of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' Now when Adam *awoke* all the dust fled away, and the living breath remained. So the *life in* Adam *rose* to *everlasting* life; but the dust that blinded his eyes, and caused his fall and death, now can rise no more. For the dust is now contemptible, *i.e.*, *old self* is under foot, and Adam *ever* lives to acknowledge the power and glory, the Love, Goodness and Mercy of *his* Creator, which he would never have known if he had not fallen, neither would you hear him saying to his children, 'Draw near unto me all ye that fear God, and I will tell you what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. I was brought low, and he helped me.'

This is a strange kind of story, is it not? Yes, but let me tell you a word or two more. That Adam was the Son of God no one can deny, for the Scripture declares it, and he 'became a *living* soul' as described.

Well, then, as he became a *living* soul, he alone could die the death, for a dead soul could not die.

Well, it is known that Adam did die, for when he ate of the tree of the knowledge of good *and evil*, alas, then! there was adultery committed, for the 'evil' was *blending* human wisdom with the Divine, Darkness with Light; so die he must, he must be 'stoned to death' (all the Scriptures *condemned* him), for he was taken *in adultery*, ay, in the very act.

¹ You see a tail to the y, don't you? Well, that was the *tail* that dragged Adam down from Paradise.

Then, I say, he died, but in the death he put off the dust, as the command to him was, 'Arise, and shake thyself *from the* dust, O captive daughter of Zion.' Why, is this Adam? Yes it is. Why, we never saw it so before. No, I know that. Hath not God said that He will make *all things new*? At what, then, do you marvel? Hear the voice of truth, and 'be still,' saith the Lord, 'and *know* that I am God, and will do all my pleasure.'

Well, Adam heard the command, and he arises, and shakes himself from the dust; and as he (the Son of God) shook himself from the dust, he is risen again, the Son of God with *power*, 'Christ'; *i.e.*, with knowledge 'according to the Spirit of holiness, *by the resurrection from the dead*.' Ay, the very same Adam, only that he *has shaken* himself from the dust. He was 'sown in weakness, but is raised in strength; sown a *natural* body, but *raised* a *spiritual*.' 1 Cor. xv. 36—'Fool, that which thou sowest is not *quicken*ed, except it die.' That means, Adam could not rise 'a quickening *spirit*,' until he died and *returned to the* dust, and then heard the call to 'Arise,' and shook himself from the dust. For I tell you that the very same Adam that was in Paradise, is the 'last Adam,' *Christ*, only passed through the change we have here told you of. So 'the first man, Adam, was made a living soul, the last Adam a quickening spirit.'

'Wonder, O Heavens, and be astonished, O earth, for the Lord hath created a *new thing* in the earth.' And what is it? Why, 'that a woman doth compass a man. (A)—this represents how Eve doth now compass Adam; first she compassed him in the transgression, but now she compasses him in obedience and holiness, fulfilling what

the word saith, 'The woman is the glory of the man,' and 'The man is not without the woman, nor the woman without the man, *in the Lord*.' No, for these twain make one Lord, 'one perfect man.' It is the valley of *dry* bones raised up to life, having flesh and sinews, after bone came to his bone.¹

Now this Eve signifies the Spirit of *Life*, for the meaning of the word is, 'She lives.' But first this Spirit was in Adam, as water, and therefore Adam in his *first* state could not excel, as it is written (Gen. xlix. 4), 'Unstable as water, thou shalt not excel.'

Adam's *judgment* was weak, and he began prating about things that he knew not of (which were *above* him), and you know it is written, 'A prating fool shall fall, but the wise in heart will receive commandments' (*see* Prov. x. 8). And so when the 'prating fool' fell (Don't be surprised at what I say here, for it is of him that 'Paul' speaks when he says, 'Thou fool, that which thou sowest is not quickened, except it die'), then he learned wisdom, and *received* the holy 'commandment' to 'put on Christ,' or immortality; his *judgment* is *strong*, that is, his Eve appears in *full stature*, and he has taken her to his own home (into his heart), and now she is his helpmate indeed; but first 'his helpmate did not strengthen him, but surely pulled him down' (J. Southcott). I could tell you much more about it, but I forbear just now.

But I have just brought these few things forward here, to show that the '*end*' of the commandment is Charity out of a pure heart.' Now Charity is that pure, undefiled *Spirit*, that first came forth pure out of the heart of Deity,

¹ Epistle on this subject, from Bristol, future volume.

and was hidden in the heart of a man ; it was the man's virgin ; but the man would be familiar with her before she came to maturity, and this was the cause of the fall. But you know that on the *third* day there was a marriage in Cana of Galilee, where the water was made wine. Now who would think that this was the marriage of Adam and Eve ? But I assure you it was.

Don't you think that this is enough to 'make Diviners mad' ? Yes, and to 'turn the wise men backwards, and make *their knowledge* foolish.' Ah ! brother, they could not *divine* without the Cup ; they had not 'Joseph's Cup put into their sack.'

Now you may see that God's commandment is His power *put forth* to *effect* His Eternal purposes, viz., that truth should spring out of the earth, and the heart of man be purified from error and uncleanness by the truth, as the Word saith, 'By mercy and truth iniquity is purged.' And Truth is the Son of God, the Saviour of the World, which is *Charity*, that 'believeth all things, endureth all things, and never faileth.'

So this was the *end* for which God caused that commandment to be written, viz., 'If a man smite you on the right cheek, turn to him the left also.' That in the end, when the power should be put forth, the man '*smitten*' might see that he was spoken of throughout the Sacred Volume so many years ago ; and all the circumstances into which he should be brought by the process of the Revelation, described accurately. And then, when brought into these circumstances, he, by the word and power within him, *finds* himself and *knows* himself—his *true Original*—that he is the 'Prodigal Son' that was lost ;

and he arises up out of his fallen and low estate, and comes home to his Father's house, has the Shoes put on his feet, the Gold ring put on his finger, and the *best robe* (the Righteousness of God) put upon his back. And the fatted calf is killed for him, and there is music and dancing and great mirth; and all this is *inwardly done in the soul*—there is no outward appearance.

And what 'sensible' person could believe that the Son of *God* could so *disguise* himself, in so mean a *form*, so base a *shape*?

So now you may see that there was something more in that commandment, than that a man should turn his other cheek to a rude fellow who might strike him on the face. No, no, our God never intended so; but we must by all means endeavour to take care of ourselves, and not get into such company, but avoid such beings who would strike us if possible. And I am sure you will say, 'Lord, incline our hearts to keep this law.' Yes, I think so. God does not require us to have our poor faces mutilated; such a '*method*' of 'religion' would not suit me nor you either, I think. And let us praise our God that we are saved *by His Truth* from such '*Method-ism*.' And I hope that you will not fail to tell those poor infatuated people, that they need not be so zealous. Tell them, by all means to preserve their 'cheeks.'

Now, as we are talking about the cheeks, I cannot help thinking about the teeth, as we are so near them; and I have a good mind to tell you a curious story that is found recorded in the 'Jerusalem Talmud.' But it is a true one, just as true as Jonah being swallowed up by the Whale (Vol. II., pp. 179-182), or as Samson catching three

hundred foxes (Epistle of June 6, year 10, latter part Vol. IV.), or Moses dividing the Red Sea (Epistle of November, year 7, Vol. I., pp. 107, 108), and all the other strange things which we read in the Bible, that *are all true*, we *know*, and so is this that I am going to tell you of, for I find I must relate it.

The story in the Book alluded to is of the Giant Og—the same is Eliezer, who was servant to Abraham. And Abraham scolded Og so one day, as to make him tremble and shake to such a degree, that one of his teeth fell out, and Abraham took the tooth and made himself an easy-chair out of it, and sat in it all the remaining part of his life.

Don't be surprised at what you read in the Bible any longer. But it is no wonder that Og's tooth was big enough to make an easy-chair of, when the same Author says that, at the time of the Deluge, Og walked by the side of the Ark, and the water did not reach higher than his ankles; and Noah made him a seat of a beam that was detached from the side of the Ark; and that Noah bored a hole in the Ark, and handed Og his victuals out every day, and he consumed daily one thousand oxen, and the same number of every sort of game, and his drink was a thousand measures. And the soles of his feet were forty miles in length. And a long time after he was dead and buried, a gravedigger dug up one of Og's shin-bones, and a man saw a roe run into it, and he ran after the roe three miles into the shin-bone, and could not overtake her, nor could he see to the *end* of the shin-bone.

It was Moses who killed this Giant; he took up an

axe, which was ten ells long, and he had to jump ten ells high to strike Og on the ankle.

Therefore, I say, you will not wonder that a chair was made of his tooth.

Now, strange as this fable appears, it is Scripture as much as our Bible, *and ought to be in it*; only these stories were rather *too* large for the Priest to cram down the People's throats as being *literally* true. And is it not a wonder that they have so imposed on the senses of so many thousands of 'sensible' people, to believe the *things which they have*?

But *this* story of Og would not *suit* Priestcraft it seems, *or we should have had it*. The professing Christians that have heard about these things, ridicule the Jews sadly for believing them, and laugh them to scorn; but how they can do so, and believe their own Bible to be literally true, is surprising. For this story of Og does not exceed in the least *in absurdity*, things that are recorded in the Bible; one is fully *as likely* to have *actually* occurred *as the other*. But while the Bible is read as a history, no one will ever understand it, for it is not a history, but is written in a figurative way, representing throughout, in all the various figures and types, how the human nature should be brought into subjection, and also *into Union with* the Divine, in the person whom God should appoint, and single out from the rest of mankind to perform this work in, for the good of all men, now *in this* 'latter time.' And, of course, the person in whom God, by His power and Spirit, has fulfilled these various figures of the Scriptures, is the only one who can know the mysteries of them, because he has—by the Divine Revelation—the *substance* of the

figures *in all writings* given by Inspiration (and therefore Spiritual), *wrought in him* by the power of God. So in vain are all the contentions of the 'learned' about the meaning of Scripture; they contend and wrangle about it, one writer against another, and one sect against another, but to no purpose. The mysteries of the Scriptures were *sealed up* by God 'until the time of the end,' therefore they could not be known by '*human*' '*learning*'; it must be by an *extraordinary* and *immediate Revelation* from God.

Arius was excommunicated, anathematised and deposed from his office, as a Presbyter of the Bishop of Alexandria's Diocese, by the Bishop and about two hundred more of the 'Cloth,' for his Doctrine about the nature of Christ. And the number of three hundred and eighteen Bishops met in Council at Nice on this matter, but they all quarrelled about it, and could not settle the point. One said one thing upon it, and another had his opinion; and they wrote against each other, till they at last brought it before the Emperor, and he took all their libels and burnt them, and exhorted the 'Holy Fathers' to peace and unity. But the point remained unsettled, and up to this time, among those who profess Christianity, there is quarrelling and disunion about this, and many other points. But as there is nothing but uncertainty about these things, it is astonishing that they do not see that it never *was revealed*; for the difference of opinion that exists between the various sects, about the nature of Christ, and one having as good ground seemingly for his arguments upon the point as the other—is enough to make them *all* conclude that *none of them* know the *truth* of it. For all ought to see that there are as *sensible* men

on the one side as on the other ; but they have (here in this country certainly) come to this conclusion, viz., that they '*agree to differ.*' But, alas ! were they even at peace on this subject, and even let each other alone upon this principle, yet then it shows plainly that there has not been a Revelation from God of the matter, for in that case there is no differing. Where Christ is revealed there is the Standard of Truth for all to come unto, which puts aside all wrangling. There is one Lord, one faith, one baptism, because *in Christ* the *truth* of the Scriptures is laid open and demonstrated, and this is the proof of JEHOVAH SHAMMA, *i.e.*, the LORD is HERE.

Abram (afterward Abraham) was a type of the faith that should arise, and be found in God's Elect Servant Zion, the writer of this. It pleased God, who 'worketh all things after the counsel of His own will,' to cause the Divine Spirit to be apparent in him many years ago, which made him restless in the *idolatry* in which he was brought up, and set him to search for a better country, and as Abram was called out from an idolatrous family (as the *figure* is), so was I by the operation of 'faith which worketh by love' called to leave the false 'Christian religion,' to go in search of that 'good land,' the *promised* Life ; and in heart and disposition I left the world, and 'went out, not knowing whither I went,' but *believing* that what God had promised to man, He was able also to perform, for the Divine Principle was in the mind, and had already become MAN in me, though at that time I did not know it, I was not yet circumcised, *i.e.*, my *fore-knowledge* was not yet cut off, for that is the true meaning of circumcision, to have the

evil or corrupt mind, or nature, taken away. In this state, by means of the Spirit of God that was (at *this stage* of its operation) upon me, my name was Abram, which signifies a high Father, or one elected for a Father, a Father of election, one chosen for the *high* purposes of God, by whom God would make known those things that were too *high* for mortals to reach unto. The Divine Principle had become human in me, therefore, *believing* God, it was 'counted unto me for righteousness,' and God then called me Abraham, *enlarged* the mind, *i.e.*, God promised me that I should be the Spiritual 'Father of a great multitude'; that means that the Divine Principle of Faith, which was in me, should beget the knowledge of the '*multitude*' of the mysteries of the Word, and in this *Divine Seed* 'all the families of the earth should be blessed.'

My soul, at this stage of the Spirit's operation, had produced that *degree* that is called 'Ishmael,' the 'son of the bondwoman,' *i.e.*, I was not yet brought into liberty, but was in *bondage* of mind, or spirit, but the Divine-human principle within me prayed for a 'blessing upon the lad,' *i.e.*, upon the soul, as you read that Abraham fell upon his face, and said, 'O that Ishmael might live before thee' (Gen. xvii. 18). And you see the answer (verses 20, 21), 'I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my *covenant* will I establish with Isaac, which *Sarah* shall bear unto thee at this set time in the next year.'

Now the word Ishmael signifies 'God hath heard,' or 'the hearing of God'; that is to say, the Soul, by the

operation of the Spirit within it, was *prepared* to hear, *i.e.*, to obey (for it was tinctured with the Divine Light or influence), although 'Hagar,' *i.e.*, the Spirit of Bondage, was in the soul, and was the *root of fear*, and was made the instrument by means of Abraham, the Divine principle, of bringing the soul, or of keeping it in a *Bondage* state, and *yet believing*, but this was not the state that the soul could *rest* in; no, this was 'Hagar and *her Son*' that was *begotten* by Abraham, *i.e.*, the Divine principle of Faith in the soul. But there was another stage to which the soul must pass, which is called 'Isaac,' *i.e.*, when this mysterious working and operation of the Spirit of God in the soul, should be all manifested and unfolded, and all the evil should be turned into God or into good (which work of the Power of God in the soul should explain the mysteries of the Scriptures), then there should be *laughing* and smiling for joy, for Isaac signifies Laughter.

But you see that in *this* stage (*viz.*, 'Ishmael') of the *regenerating* work, though the soul was yet in bondage, yet it had that *degree* of the Divine power wrought in it that should beget twelve Princes, *i.e.*, twelve Head Powers invisible, answerable to 'the twelve stones,' the 'twelve foundations of the Holy City'; twelve virtues should be begotten by Ishmael, expressed by the significations of the precious stones. (*See* the printed Book, entitled *Refutation of J. Collins*, and Rev. xxi. 19, 20.) And these twelve virtues should produce one hundred and forty-four thousand—1-44-0-0-0.¹ So you see how exceeding fruitful 'Ishmael' should be.

¹ 1—the Prime Mover. 44—the Man's age when visited. 000—the three-fold development of the Divine Life in the Soul—Fire, Heat, and Light—Father, Son, and Holy Ghost—the Trinity.

Yet it is said, 'Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free' (*see* Gal. iv. 30), *i.e.*, that the soul should *pass on* to the state of Glorious liberty, called 'Isaac'; for no *bondage* is here, the soul is now passed over into life, the state of fixedness, having the 'Urim and Thummim'; 'the Lord is in His holy Temple' *in all perfection* of Wisdom and Power.

I have just mentioned these few things that you might see who Abraham is in reality, that it is the Divine Principle in the soul, *organised* to human feelings and human necessities; the Lord come *down* to the human stature in the creature, Og. Abraham's *steward*, Eliezer (which name signifies the help or aid of God), is the human nature, and he was, while passing through this great change, possessed at the same time with Gigantic Spirits of fear, of error, and of doubt; therefore he is called the 'Giant Og,' because those *spirits* fought against the Heavenly Powers (the 'Children of Israel'), using all their strength and force to keep the soul under their dominion and power, that it might *not* '*put on* the Lord Jesus Christ,' working timorousness and fear, telling the soul it was *presumption* to do so. And these fears grew strong and gigantic; therefore the human nature, by reason of these terrible spirits of fear which worked in the mind, representing the utter impossibility of the soul ever overcoming evil, and even mocking the efforts of the Divine Spirit in its progress,¹ and bidding defiance

¹ For at times it would seem to depart, 'understanding withdrew herself,' leaving the soul in despair of gaining Spiritual Life. Then, in his weakness, when strength appeared absent, did the Spirits of doubt assail him, and ridicule the idea of *Divine* influence having so little effect.—C. B. H.

to the power of God, and holding the soul down in bondage. By reason of these, I say, the *soul's character* is 'Og,' or 'the land and kingdom of Og.' The word Og signifies roasted bread, a *mock*, or holding down. (Read Deut. iii.).

This signifies that the 'Bread of Life' was in the soul, but Og (the soul) must endure a roasting, or burning, before the Bread of Life could come to perfection in him, and be made fit for food; he must go into the furnace of the 'Consuming Fire,' of the 'Wrath' (the Word in the *letter*), before the *Mockers* that *held down* 'Faith' could be destroyed; therefore the Divine Principle operates powerfully, manifesting the Divine displeasure, as if God had totally abhorred the soul, and the Word became like pointed daggers, or sharp, two-edged swords, making every curse and threatening recorded in the Scriptures, a messenger of Eternal Death, like wave upon wave, or one post running to meet another with heavy tidings of woe.

But I will not dwell upon these things, as much is said of them in some of my former writings. But this is what is meant by Abraham scolding Og, and Og being taken with such a terrible fit of fear and trembling that his tooth dropped out, or his grinder; that means he was so terrified with the dreadful and fierce *judgments* of the Lord, till he was compelled to resign, *i.e.*, to give up the evil. For when all those 'plagues' came upon the human soul, called 'war,' 'famine,' 'pestilence,' 'mildew,' 'blasting,' 'whirlwind,' 'storm,' 'hail,' 'fire,' and *all* those *spiritual* and *invisible* 'plagues' and 'sufferings' mentioned in the Scriptures, then the soul saw that its experience was pre-

dicted in the Scriptures, and that as he, or it, *bore* the 'curse' and the 'chastisement,' it must also be the 'Blessed of the Lord.' Then he said, as you read in J. Southcott's prophecies, that 'Pomeroy' should say when he was convinced, 'I yield, I yield ; I can hold out no more. I sink, I fall, by dying love compelled, and own thee Conqueror.'

Then Abraham made himself an easy-chair out of Og's tooth, and sat in it at ease for ever after ; that is to say, the 'Kingdom of Og was now taken,' for this Og was 'the only one remaining of the remnant of the Giants'—the Divine Principle had become the Master and the Conqueror, the Battle was over, and the Spirit sat down to *rest* in the everlasting '*Covenant*' of Life and Peace, because it saw that 'whom the Lord loveth, he chasteneth.' And it sees that all the evil was intended to bring in the Good.

So Abraham sits at *ease* in the *contemplation* of all the *evil*, seeing that '*all* things work together *for good* to them that love God, to them that are the called according to His purpose.'

So you see that if a man smites out his servant's tooth, he must let him go free for his tooth's sake (Exod. xxi. 27), or if he smites the eye of his servant, he must let the servant go free for his eye's sake ; which laws have allusion to God's 'elect servant,' in the first place, who was first in *bondage* in the House of his Master—God. But God's servant was 'smitten' *till* the evil power was *driven out* ; his eye was smitten that it perished, *i.e.*, his own self-will, his *own light*, and mere *natural* knowledge was smitten till it perished, and then the servant must go free, free from the law of sin and death, free

from the curse, for it is written, 'In a little wrath I hid my face from thee for a moment, but with great mercies will I gather thee; and I will *no more* be wroth with thee, nor rebuke thee, saith the Lord, who hath mercy on thee.'

So the evil was only the good *in disguise*, because without the curse the blessing could not be known. So the Scripture says, 'All things are yours, death is yours, Life is yours, the World is yours; Paul, Cephas or Apollos, all is yours, for ye are Christ's, and Christ is God's' (1 Cor. iii. 21-23). Then, strictly speaking, there is *no evil*, because all must *end* in the eternal happiness of those whose faces are ZION-WARD!

Now *if this* DIVINE TRUTH should smite out your eye, *i.e.*, the evil eye of *false light*, it will give you an eye for it—of '*true light*,' which '*lighteneth every man* that cometh into the world'; for this is the law of God, 'Eye for eye.' So 'If thine eye offend thee, if the light that you' (I mean anyone) 'have already, be darkness, that you do not know *peace*, if thine eye *so* "*offend*" thee, "pluck it out," and cast it from thee,' and you shall have the *single* eye in the stead thereof, and *with it* thou shalt 'behold' the King in his beauty, and see the land that is very far off' (from the double, or evil eye).

From ZION,

THE CHURCH OF THE LIVING GOD.

I should be glad of an answer to this from you, and to know how yourself and the rest of the Friends at Sutton are. Please to inform me if you hold any regular meeting?

I was very glad to find, in reading your letter to

Brother Pierce that you read the Epistle you received in the hearing of Mrs Bennett.

Sister Bennett is blind as to her bodily eyes, but she has true discernment in spiritual things. We hope she is in health.

Brother James and myself were very pleased to hear that you attended to the Friends at Mansfield; it was a mark of your love and zeal for the Word of the Lord, and of your love to your brethren.

We trust that the Friends at Mansfield will recover themselves from that Spirit of supineness which has, apparently, for a long time pervaded their minds.

I hope they will not feel offended at this, and that they will form a regular Meeting, and go on with Spirit in the Cause of the Gospel of God.

All the Friends at each place have, as yet, a load of troubles to carry with them of OUTWARD THINGS. But surely the Word, *if it is understood*, expresses and openly shows the Love of God, and that He is not such a God as the world have represented. And the sweet and *comforting* belief that God is unchangeable in His love to us men, and to have the mysteries of His Word laid open to the mind, which *proves* the *truth* of the saying—‘God is Love!’—will operate in the minds of the truly concerned, so as to enable them to go through all storms. For if God be for us, who can be against us? What can harm us, since God is not against us?

O enlarge your hearts. Open your mouths wide! Fear not to believe that God loves you. Look up, and fear not. Go on, and overcome! *Our God designs you for that Eternal happiness and delight that you cannot yet conceive.*

Behold they have put Zion, your friend and brother, in prison; they have bound *me—the vessel*—but the Word of God is not bound. I am just the same, no alteration, no, nor never will there be any in the Eternal Love!

I am happy to say that my fellow-prisoner is in general good spirits, and we are both in good bodily health at present, and trust to see you all again.

How is Friend Wilson? Should be glad to know how he does, and of a line from him when you send. Farewell.

Read this to all the Friends, and to the Mansfield Believers.

THE LAST JUDGMENT.

BIRMINGHAM, *December 30, Year 9.*

. . . MR P., I judge, has seen but little of Zion's Writings upon the Scriptures, therefore Mr P. is quite excusable for whatsoever remarks he has been pleased to make upon the letter he has seen, in which Zion has said, 'that every work shall now be brought into judgment.'

Mr P. comments thus—'From the word "*now*," it appears that he understands that the time is at hand when everyone shall be able to judge himself by the law of God—the law of the Spirit of Life in Christ Jesus—as a preparation to the last judgment.'

Zion begs leave to inform Mr P. that *his judgment* on Zion's meaning is wrong. All the Prophets spoke of a time being '*at hand*' when this and that should be done; but Zion declares that both the time and the character, of which and of whom all the Prophets spoke and wrote, is now actually come! But it is very remarkable, that many who have written and spoken of the Lord's coming very clearly (as Prophets), that these will contend most against him, because they have presumed to give judgment respecting the way and manner of his coming, of which it was impossible they could have a *right judgment* or conception, for God commanded thus: '*Judge nothing before the time, until the Lord come, who*

shall both bring to light the *hidden* things of darkness, and make manifest the counsels of the hearts' (1 Cor. iv. 5). But Prophets (some of them, however) were not content to give the *warning*¹ of the Lord's coming, merely, as the Spirit influenced them, but they proceeded to explain also, and to *judge* and *give* judgment, which they were not called to do, as they could not possibly be correct; and as they have given *their* 'judgment,' and taken in hand the explanation of the Scriptures *without authority*—which work belongs to Messiah alone,—they will now feel it hard to give up their judgment, and opinions previously conceived; and few of these will yield to the *judgment of God*, who *is in* the 'Man of God,' because he is come in a way which *crosses* all their judgment, and preconceived notions. 'Every work' (of man's) 'shall now be brought into judgment, by the judgment of God,' as it is written, 'Beloved, believe not every spirit, but try the spirits, whether they be of God. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God.'

This injunction was given to God's 'beloved' and preferred *Son*—the *first* that should be *begotten* from among the dead (in darkness), because he should have in himself the Judgment of God, whereby the Spirits can be judged, and their works weighed and tried, and in the Beloved alone is this Standard lifted up.

I will not inquire *what* Mr P. *means* by the 'last Judgment,' but shall say truly what it is, for his information, and for the information of all whom *it may concern*. Read the following Scriptures (Dan. vii. 21, 22),

¹ Mr Porties was the author of a metaphysical work, which he called *The Warning*.

'I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and *judgment* was given to the saints of the Most High; and the time came that the saints possessed the kingdom.'

Here is a clear prophecy of 'the end.' By the saints is meant the Trinity—Abraham, Isaac and Jacob—the Three forms of the Divine Life as revealed in the predestinated character; with these the Horn makes war, and they are overcome, cast down, and they fall. This was the fall of the '*First Temple in Jerusalem*' (*i.e.*, in the soul appointed for this Revelation); the soul had come thus far, obeying all the commands of God in His law till the three *first* forms of created nature were formed, but here it halted; it could go no further to rise into the *superior* life, signified by the words—Father, Son and Holy Ghost—in which *three days* the Temple must be raised up again after its destruction, according to that Scripture, 'Destroy this Temple, and in three days I will rear it up.'

Now, in this 'halting' of the mind here, that offence was committed of which it is written in James ii. 10, 'For whosoever shall keep the whole law and yet offend in one' (*i.e.*, in one commandment, or in one thing which lies upon him to do—as *the appointed* character), 'he is guilty of all.' As it is written in another place, 'Yet thou lackest one thing. Go, *sell all* that *thou* hast and *give* to the poor, and come, follow me, and thou shalt have treasure in heaven.'

The commandment was, 'Be ye perfect; be ye holy; put ye on the Lord Jesus Christ.' But the soul

struggled, and remained 'in the place of breaking-forth of children'; it stuck fast in the birthplace, and through weakness could go no farther. Here was the Crucifixion, as it is written in 2 Cor. xiii. 4. Here the soul, Israel, stumbled at that stumbling-stone (*see* Rom. ix. 31-33, and 1 Peter ii. 7, 8); through the weakness of the mind it could *not* 'put on' THE DIVINITY. Here the soul was proved dead to the Eternal Knowledge, dead to the knowledge of *the way to* Life Eternal. Here was the '*point*' of disobedience. Then sounded the 'Horn that had eyes, and a mouth speaking great things.'

That is to say, the Word of God came forth from God Himself, clothed in its Almighty power, 'Quick and powerful, sharper than any two-edged sword,' piercing the soul with agonising pain, 'to the dividing asunder soul and spirit, joints and marrow,' whose piercing eyes 'discerned the thoughts and intents of the heart,' demonstrating to the soul the evil it had committed in attempting to obtain salvation by the 'deeds of the law,' *or letter* of the Word.

'Seven thunders uttered their voices,' and a 'horror of great darkness' and fearful trembling seized the soul, for God's Word came forth in the thunder of its power, to reprove and to rebuke the Spirit of blindness that made 'Israel' to sin. But Israel, through weakness of the understanding, imagined that God was angry *with him*, whereas it was the *manifestation* of God's '*jealousy*' *against* his rival foe, the Spirit and power of darkness, that had *blinded* the soul from seeing the *way* that the Lord must come, to be made human in the

humanity. And so terrible was the sight of the flaming vengeance, that was now manifested against 'sin' and the 'sinner,' that there was a great *heart* quake, and the tenth part of the City ('Jerusalem') fell. The soul sank down into darkness and death, and all that was wrought hitherto was now no more; it was lost. The Living soul, the beautiful City (or Temple) was thrown down, not a stone was left upon a stone.

The Tabernacle of David was fallen, and laid in ruins. Here was the *true Crucifixion* and death of Messiah. 'The *soul* that sinneth, it shall die.'

Then death reigned over Messiah, for these were the 'days of his flesh' (see Heb. v. 7), when the spirit of uncleanness had the upper hand, and 'Gad was overcome by the troop of robbers.' Jerusalem was 'encompassed with armies'—*of evil thoughts*, of gigantic *fears*, and the weaknesses of mere nature. Then did he offer up supplications, with strong crying and tears unto him that was able to save him from death, the everlasting and eternal death and banishment that he feared, from the great words which the 'Horn' *spoke*, for the Horn *sounded* in power, destruction, condemnation and damnation to the '*Wicked*,' and poor, weak Messiah judged *himself* the wicked, for he was found in fashion as a man, and consequently he was perfect weakness, compassed about with all the *natural* weaknesses and infirmities of mere humanity, and he trembled before God, and bowed his shoulders to bear and to pay the tribute; he resigned his (eternal) life. And in this (his 'humiliation') '*his judgment* was taken away,' and he, through his weakness, '*numbered himself* with the transgressors.'

But through these sufferings he learnt the *point* of *obedience* that he should come unto ; he found wherein he had offended, and wherein he was weak. Now being '*made* the man of sorrows, and acquainted with grief,' he was *compelled* to see that he was the chosen of God, and that he must put on the Divinity and wear it as his own ; that he must 'put off the weak nature, and put on Immortality.' He now saw that it was not he that 'sinned,' but 'sin that *dwelt* in him,' for he 'knew no sin, neither was guile found in his mouth.' He would not have disobeyed of his own will, but he was blinded by the numerous opinions of the World upon the meaning of Scripture, in which he was brought up and educated, like all others ; and with *these armies* Jerusalem ('Messiah') was compassed about, and then the desolation thereof was certain.

Jerusalem was besieged, ransacked, spoiled, desolated, and its Temple burned, as it is written, and as it was decreed, and foretold by the Prophet Zechariah, xi. 1, 'Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir tree ; for the cedar is fallen, because the mighty are spoiled.'

Thus did the 'Horn make war with the Saints' and did 'overcome' them, for it sounded an 'alarm in the Mountain of God's holiness,' and 'shook terribly the earth.' The glorious living soul that God created, fell, and great was the fall of it. But as it was written that 'Evil shall slay the wicked,' so Messiah fell through weakness. But the Judgments and chastisement coming upon *him*, *slew in him* that which had the *power of death*, viz., the Devil, the Wicked, the '*Powers*

of darkness,' which 'defiled the Temple of God,' and caused its destruction and overthrow.

But now, while Jerusalem was desolate, and sitting on the ground in darkness and the *Shadow* of death, a Great Light began to shine, 'the Ancient of Days' came; the *Eternal Father* came to the desolated and afflicted Messiah, and brought to his remembrance all that was said of him in *Ancient* time, which in the time of his ignorance and childhood he understood not.

But now it was shown him how it was told beforehand by the Spirit, of all the days that he should pass through of joy and of sorrows, and the Messiah remembered all and saw all, as it is written, 'The Comforter shall come and shall bring all things *to your remembrance*, whatsoever I have spoken *unto you*.'

Then Messiah, seeing that his Eternal Life was *secure*, and that he *was* the 'Son of God,' arises with power to pronounce the '*Last Judgment*,' viz., to give sentence against the Wicked, to condemn the evil *Spirit* of darkness that deceived him, that blinded his eyes, and caused him to disobey his Creator in the 'one point' already mentioned, and *prevented* him *from* 'putting on' Immortality. And this done, he arises into the Superior Life, and passes into the Heavens. For Judgment was now given to *the Sanctified of* the Most High, and *the Saints* took and possessed the Kingdom, fulfilling another Scripture in the same chapter (Dan. vii. 13, 14), 'I saw in the night visions, and behold, like the Son of man came with the clouds of heaven, and *came to* the Ancient of days, and they brought him near before him. And there was given

him dominion and glory and a kingdom, that all people, nations and languages should serve him; his dominion an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.'

Mr P., we trust, will see from what we have written what the 'Last Judgment' *really is*, and *how* 'judgment brought victory,' and put the Son of man in possession of 'dominion' which *he had not before*. Dominion over unbelief, 'sin,' 'death' and 'hell'; and also how it has put him in possession of the 'Kingdom' *promised to* 'them that love God,' and who, for His sake, endures the temptations; as it is recorded, 'Blessed is the *man* that *endureth* temptation, for, when he is tried, he shall receive the Crown of Life, which God hath promised to them that love him.'

We trust it will be understood likewise, *how* 'all nations, peoples, tongues and languages' *serve him*, viz., the 'Son of man.' It is because all the Prophecies given by the Spirit, in all ages of the world to men and women, in all and every nation upon earth, in whatsoever language, form or shape they were given, all of them point to the Son of man; and in his coming, in the way and manner of his being *revealed*, *all* of them *are fulfilled*.

Mr P. remarks further, thus:—'He believes that, before any individual can judge himself, it is absolutely necessary for him to go through the instructions and practice of the law, which Divine Providence in His Wisdom has ordained for the state of sin, or spiritual death; and which, of course, must be the best for those in that state, and

beautiful in its time, the law that teaches correctly in what good and evil consists respectively.'

For (Mr P. thinks) without the sound knowledge of each, it is impossible to judge oneself according to the truth, the conscience being inadequate to it, as long as it remains unenlightened. And it appears to him, from the variety of opinions about what is good and what is evil, that it cannot be said of anybody, that he has been well instructed in that Grace through inferior philosophy; still less that he has practised it, and fulfilled all the righteousness thereof, as it 'becometh.'

From which he is convinced, that there is a necessity that the law that is spoken of as the 'Schoolmaster unto Christ,' should be taught us, before we can arrive at judging rightly every work of us; that is to say, Whether it has agreed or not with his holy precepts. 'Moreover, the man that has been appointed to teach us the first rudiments of the Law, and to lead us through the whole of it, must be sent among us. And it is unlikely that he will come before we are better prepared to listen to him, and to receive him, than we appear to be at present, immersed as we are in what belongs to the world.' . . .

What does Mr P. mean by 'going through the precepts and practice of the *Law*'? Does he mean that some man must come and teach the people verbally, as a Schoolmaster would teach his scholars? This is not God's way. 'The Law (or letter) *is* the Schoolmaster *unto* Christ (the Spirit).' The Almighty God puts forth His power (as mentioned before) in the soul of the man, who stood in His purpose for 'Christ'—*His Son*—to be

revealed in, and this individual is called Christ, because he is Christ's immediate humanity—the one being whom God Himself doth *visit*, to be his *Instructor* immediately and directly; for he is the being *chosen* of God *for* the 'Revelation of Je-sus-Christ.' He is the Book in which must be written, by the power of God, both the 'Law' and 'Gospel' *in substance*; for the 'Kingdom of Heaven' is not brought in by a mere verbal teaching, it is 'not in word but in *power*'; and of this man it is written in Ps. xciv. 12, 13, 'Blessed the man whom thou *chasteneth*, O Lord, and *teachest him out of thy law*; that thou mayest give him *rest* from the days of adversity, until the pit be digged *for the wicked*.'

Read also Ps. lvi. 4. God himself undertakes to be this man's leader, taking him, as it were, by the hand (or by the mind), and reveals in him His Law, which was long ago *recorded* in the Scriptures, but now *put in force*, in power and full operation; for this man is the limit, the character predestinated for it, and he must learn, or have revealed in him the whole law, and be led by God into the doing of it. So that the revelation of the Law in him, is the 'Schoolmaster' whereby he is *taught* the knowledge of 'sin,' and is made *to know* that '*sin is exceeding sinful*.' Therefore this man is, in this first state, in reality the Scripture 'Moses,' by whom the Law comes, not only in the letter of it, but in its power; and the Law is his Schoolmaster, or it is his 'anointing,' the teaching of God that is necessary for *him* to go through, ere he can arise into the perfect Life—Christ—or ere he can be Christed.

So the Law is the Schoolmaster to initiate the soul

into the Christ-life, and to form the Christ of God in the soul, that he might be one with the mind, and the mind with him; so that Christ might become human, or, in other words, that the Divinity might become organised to human feelings, and to whatsoever the human nature or mind is in its own natural ground; and when this is done, then Christ *thus formed in* human nature is the appointed '*Teacher of Righteousness.*'

Mr P. is vastly mistaken about there being a first man, then a second, and then a woman. These three are one—one spiritual being! three spiritually, just as set forth by the Spirit in the Prophecies of J. Southcott, thus:—'One person of the Father is the Son, another of the Son is surely man, another of the Holy Ghost proceeds; the Woman's doomed to bruise the serpent's head.' And these three are in one visible being, viz., he that is the 'first begotten from the dead,' in whom the life of *faith* is found. In this stage of the Revelation he is the Father ('Abraham'), and he by his faith begets a son, *i.e.*, he goes on till another *degree* of the Revelation ('Isaac') is born in him, whom he is commanded *to offer up*; and then he remains a *struggler* ('Jacob'), *striving* for the Life that was yet to come. Then he suffers the mental death already mentioned, then *rises* to Life Eternal, *i.e.*, into the *perfection* of the three *first* forms of the Divine Life, viz., the Father, the Son, and the Holy Ghost—which is the Holy Spirit of God and Christ, who is Love and Truth. The first man (or Generation) is Adam, and he is the Son of God; the last man, or second Adam (the Re-generation) is Christ, and he is the Son of God; and these two being come together in love, the

Spirit is holy ; the new-created *spiritual* being appears in *visibility* ; and 'these three are one.' So that there is a first, a second, and a third *stage* in this Revelation of *God* in *humanity*, and this is all that is meant by 'the Trinity.'

Mr P. has read prophecies given by the Spirit in *mystery*, but he does not understand them, and therefore he talks of a man that is appointed to come and teach us the first rudiments of the law. But whom does Mr P. mean by the 'us' that this man was to teach? He means all the people, it is plain ; but I beg leave to tell Mr P. that the first 'man' of whom *prophecy* speaks, that was to come to teach 'the law,' was God himself, and there was only one that God teaches immediately, as we have shown. See these words, 'Lord, what is man that thou art *mindful of him* ; and the Son of man that thou *visitest* him ?'

Now the man here spoken of, is the 'Man of God' in his first state—Adam (the 'earthly') ; and the *Son of Man* is the same being in the next stage of the Revelation—Christ (the 'Heavenly') ; and you see that God is mindful of him, and doth *Himself* visit him.

It is unlikely, says Mr P., that this man will come before we are better prepared to listen to him, and to receive him, than we appear to be at present, immersed as we are in what belongs to the world.

Then I would ask Mr P., pray by what Power are the people to be prepared for his reception ; and who is there to give them 'ears to hear,' before the man comes ?

It is not Mr P.'s writings that can do it, nor the writings nor preaching of any man, nor of the thousands of 'Religious Guides' that there are in the world. They have

done their best, and if we must wait for such a state of preparation ('How can they hear without a *Preacher?*') universally, as Mr P. talks of, the Lord would never come; and if the Great, the self-wise and self-conceited were to have their way and will, to a certainty no Christ ('the *Spirit* of Truth!') would ever come. For those that talk and write about the Lord's coming, have all planned a way for him to come, according to their various conceptions of the meaning of Scripture. But they are, every one foiled, and found to be deceived in their notions and conclusions about the way of the Lord's coming. He is come in a way that never entered into the heart of anyone to conceive, and for a man to believe it and enjoy the benefit resulting from his coming, he must 'sell *all* that *he hath*,' he must give up every thought that he had about it; his *store* of *opinions* must be all parted with, for these are the 'riches' of which it is said, 'How hardly shall they that have riches, enter into the Kingdom of God.'

Mr P. has adopted a notion that the whole race of animals called 'men,' were one time in the 'Image of God,' but that they fell from that state, and became degenerate and sinful, and estranged from God. Therefore he talks of their being renewed in the spirit of their minds, and of their being re-generated; and then in his writings he applies the Scriptures to the whole of the human race, as it is called. But, indeed, they never were in a better state in this world, nor in any other, nor are they at all degenerated, they never had *any other Life* to degenerate from; nor can the words be applied unto them which say, 'Renewed *in the spirit* of the mind.' Nor did God

mean it so. All must give up their notions and receive the truth, if they will enter the Kingdom of Heaven, and have *Everlasting* 'Life.'

I acknowledge that the Word in the Scriptures was written (in the general) so to order it, and let the people so believe, and so set it forth; and this they have done, and gone on thus in their belief to the present time. But God's wisdom and His way of fulfilling His word, *lay behind* till *His time* to bring forth *the Truth*; and to it now the people must submit, I say, if they will be made happy; they must *suffer* the 'Cross of God to "take away their sin," or the sinning *principle*'; and here, in a few words, we will show you *this* 'Cross' upon which the whole (old) mind with all its notions and opinions, must die. Please to read the following Scripture, and it will show you the Cross (Isa. lv. 7),—'Let the wicked forsake his way and the unrighteous man his *thoughts*; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.' Now you see this Scripture, and you know how it is handled by all the Teachers of 'Religion'; they apply it to the whole race of men, and say that it is the call of God to them all to become 'religious,' and to repent and turn from a course of 'irreligion,' and to come unto God for the pardon of their immoralities, which man—in *his* '*wisdom*'—calls 'sin.' But in truth their 'handling the Word of God deceitfully,' and giving it a wrong meaning, is by far, yea, infinitely the greater 'sin,' and is the 'chief *sin*,' the very 'middle wall of partition' that *stands between* God and man.

Now, then, will you suffer God's wisdom to *cross* yours,

will you *submit* to the true meaning of this Scripture, will you *allow* 'the LORD' to give you the *meaning* of this, and every other Scripture?

Now the 'wicked and unrighteous man,' as spoken to in the text, is no other than Adam, and *to no other* person does it speak. And by Adam I mean the Man of God, who is now here, whom God did *create* a 'living soul,' and who was with God in his creation; but he disobeyed and lost his life, and was 'driven out' of his 'Eden' that he had *within himself*, and therefore he is called the 'wicked and unrighteous man,' and is called to return unto God, *from* whom he *departed*, and Adam hears the call, and he returns and is pardoned, as the word saith—pardoned 'abundantly'; and not only pardoned, but '*renewed* in the *spirit* of his mind,' regenerated, new created, converted, changed, and passed into the high degree—'Christ, *the Son of God*,' because he does as he was commanded, *i.e.*, he '*forsakes* his thoughts,' 'his thoughts *perish*,' and he departs from his *unrighteousness* and puts on righteousness; he puts on 'the garments of vengeance for clothing, and is clad with zeal as with a cloak.' 'Awake, awake, stand up, O Jerusalem' (or Adam), 'thou that hast drank at the Lord's hand the cup of his fury; thou hast drank the dregs of the cup of trembling, but thou shalt no more drink it again,' etc. '*Awake*, O Zion, put on thy beautiful garments, O Jerusalem,' etc.

Now here is the true meaning: Will you *endure this* 'cross'? will you receive this truth, and depart from your own thoughts? If you will, eternal life is for you, but if you will not, there is no *eternal* life for you. (But you will be no more when your

bodies mingle with their source.) So you are told *very plainly*.

Now, as none of the race called men but *this one being*, was ever with God, therefore they could not be denominated the wicked, who disobeyed and departed from God. And if the call to 'return' had been directed to them (it has been long enough on record), they would have *heard* it. But how could they be called to *return* unto God, when they had never been with Him? And how could they hear, seeing they had no 'ear' (spiritually) *created in* them?

'Don't you read these words in Scripture (Rev. ii. 7), 'He that hath ears *to hear*, let *him* hear'? Then it was the poor *fallen* 'Son of God'—Adam—who had *this* 'ear,' and he heard and re-turned, as we have said.

I acknowledge that this will be a *great cross*, to *resign up* unto *this* wisdom of God; but endure it, for 'where there is no cross, there's no crown.' This is the motto, 'Take upon you *this yoke*, for it is *easy*, and the burden *is light*,' and you shall find rest, but not else.

Enough is now said in answer to Mr P.'s letter of remarks. I shall conclude with alluding to what he says of Joanna Southcott's Prophecies.

Mr P. acknowledges that he has only read a few extracts of her writings, which he met with in Mr Carpenter's book. It is a pity that Mr P. should take the judgment of such a man upon J. S.'s *inspired* writings.

If Mr P. will look narrowly into the spirit by which his works are indited, he would discover in his (Mr Carpenter's) productions, no spiritual light, but the spirit of

pride, malice, envy and self-opinion runs through them all. And Mr P. does wrong to sit in judgment on J. S.'s Prophecies, until he had read them. He follows Carpenter in this, believing what he says of Joanna.

I must beg leave to tell Mr P. that all of Joanna's writings from end to end, were given by the Spirit of God, as well those parts of them which that blind, prejudiced and self-conceited being (Carpenter) denies, as those which he professes to believe.

I know that he does not *believe* one single *prophecy* in her writings, nor does he believe the Scriptures, for if he did, he would not dare to say that Joanna was deceived by the Devil, at any time of her life. I would entreat Mr P. not to take that being's judgment, for it would be wiser to read the Books of Controversy between her and him, and then judge for himself.

Let not Mr P. set his mind upon the elegant *style* in which some Prophets have written. Joanna's prophecies are plain in style, but they contain the greatest *prophetic* truths that ever came out to the world, and it is only the self-wise that stumble at, and reject them.

They prophesy of the Lord and of his coming, the same as the Scriptures and all other Prophetic writings. And, *as foretold*, the *Lord is come*. In one part of her writings it is said by the Spirit thus: 'When I, as Prophet, Priest and King, do in this lower world appear, as very man I will be here.' And let Mr P. examine the Scriptures on this point, and he will find the same thing spoken of and typified; or let him refer to his own work (*The Warning*). There is much truth in what he has written, but let not Mr P. deny what he himself has said, because

the Lord has not come *in the way* he *thought* the Lord *ought* to come.

I must be plain. I write for Mr P.'s good, for the hearts of men on the Lord's coming, lie open unto the writer of this, and the *evil of the heart* (under self-will and wisdom) must be developed and *made manifest* (by Messiah), whether men will hear, or forbear.

I will do my duty to my God and to my fellow-men, and the *humble in heart* will bear with me. With the best wishes toward Mr P., we conclude.

From ZION,

THE CITY OF TRUTH. THE LORD IS HERE.

EXPLANATION OF THE 'TEN NAMES.'

DERBY GAOL, *March 17, Year 8 (1833).*

IT is impossible that the following most remarkable paragraph in the *Dispatch* newspaper of to-day (Sunday, March 17), can escape the notice of the Believers in Zion. For it is an additional proof of the truth of all that Zion has written on the Scriptures, and of his declaration of the Visitation of God to himself.

We shall here pen the Article alluded to above, word for word, and then make some remarks on it. It is as follows :—

'Remarkable Coincidence.—The most extraordinary example of the meaning of proper names that can be produced from any book either ancient or modern, is the following, which is to be found in the 5th chapter of Genesis :—The names of the Ten Antediluvian Patriarchs, from Adam to Noah inclusive, are there given, and when these ten names are literally translated, and placed in the order they occur, they form altogether, the following very remarkable sentence in English : Man, appointed, miserable, lamenting, the God of Glory, shall descend, to instruct. His death, sends to the afflicted, consolation !'

This important piece of intelligence, it seems, was taken from Chambers' *Edinburgh Journal*. We call it im-

portant, for so it is, and that to *all men*, did they but believe that there is a God who 'worketh all things after the counsel of His own will,' and that in the due time *that* 'God of Glory *should* descend to instruct,' and to fulfil the Prophecy contained in the afore-mentioned Ten Names.

Zion has been writing upon the Sacred Scriptures for about now four years, and speaking publicly upon them, and has plainly, clearly, and unwaveringly declared that the Bible was given by Inspiration of God, and that the word therein is to be spiritually discerned and understood, and not in the way that the 'Christian' world has understood them, viz., in the literal sense.

He has declared that all the Scriptures, from the beginning of Genesis to the end of Revelations, point to the descending of the God of Glory into the mind of a man 'appointed,' in the end, whom Zion (or J. Ward) declares to be himself, that he is the very person chosen of God to fulfil the Scriptures in, as God's Instrument, to make known the *truth* of the Scriptures, which have ever been enveloped in mystery; and to show that the mystery of them (unexplained) is the cause of all errors in Church and State, and the reason why there are so many different opinions upon the Scriptures, and so many sects and parties of 'Religion'; and that it is the development (alone) of the mystery, that can purge both the Civil and Ecclesiastical Government of the world from their iniquities, and re-form them, and this will produce that universal peace and happiness to mankind, that they are now so eagerly seeking, but by means which (of themselves, without receiving the Revelation of God to Zion) cannot effect the desired change—Re-formation !

Zion declares that the Book of Genesis is not a history, but a Prophecy, foretelling of future events, and that the man, '*Adam*,' means a man who should, by immediate Revelation from God, be created anew, or made a 'new man,' or 'renewed in the spirit of the mind'; made exactly as the Word foretells; made *in the Image of the Word* (and 'the Word is God'), *i.e.*, to know both evil and good. And if I could venture to tell you a secret, and if you had ears to hear it, I would tell you that to be made to know both evil and good, is to be made both the Devil and the Lord, *i.e.*, the wicked man at the first of the Revelation, or the Devil-man—that is, he is the candle that God means to *light* from His own fire, he is prepared for this purpose, he is the man with the *wick* in him to *light*, and therefore he is *wick*-ed, that is, the 'spirit of the man is the candle of the Lord,' and *this man's* spirit is made and *prepared* to cotton with God (to answer God's purpose); he is made of cot-ton, or of cot-toning materials, which signifies to agree, to succeed, to hit *exactly*.

Now you cannot deny your own Scripture, which says that the Spirit of man is the candle of the Lord (*see* Prov. xx. 27). This does not allude to men in the *Old* 'Christian' world, but to this new-made man, this wick-ed man. He was wick'd, as we say, but could show no light, because in his first state the God of Glory had *not* descended to *Light* up his spirit, viz., to *instruct* him that he *was designed* not to remain an *unlighted* 'candle,' dark and merely wick'd, but must be lighted from the Great Fire—God—in order that he might *give light* to *all* the *House*.

'Do men light a candle and put it under a Bush-el, or

under a Bed?' No, but on a Table, that it may give light to all that come *in*.'

And then when the God of Glory descends, *i.e.*, when He reveals Himself in the human soul, and becomes 'MAN' in the man—the vessel—thus descending *down* to the human standard, and to the human intellect and capacity, God is said *then* to come down; He is no longer '*high*' out of human sight, wrapped up in mystery, but is become *one* with the man. The God of Glory becomes man's Brother, and then the man is a good man—a God-man! The wick-ed man is now lighted up by the God of *Light, i.e.*, Glory. 'God is Fire; God is Light; God is Love!'

The Cabalists say that the first man was as a Candle lighted at the Great Fire—God; they imagining that this *first* man was the Father of the race of beings *called* 'men'; but it is the *first spiritual* new created man, that the Spirit means. This is the Adam—'Man'—that stands at the head of the Ten Names in the 5th chapter of Genesis, and all the rest of the names express the different operations and degrees of the *Spirit* performed in him, before he arrives to that knowledge and power for which he is created, and which is designed to instruct him in the work that he is to perform *on the earth*; and these various operations bring forth in him the knowledge of *God's word*, which, without passing through, could not be obtained.

And as a proof thereof, the word of God recorded in the Bible has ever been mysterious—could never be clearly understood. But by this power of God put forth in this Individual (to create him anew, and make him a

spiritual Being), the knowledge of the Scriptures is obtained.

Therefore the Ten Names only express this Spiritual work in the *one man* who is visited by God, for the purpose of creating him anew. And these are the Ten Tribes which, it is said, were *lost*, (yes) that means were fallen. *Adam fell*, but when he is restored again from his fallen state, the evil and the good are made one, for the redemption could not be if there was no fall.

So that the fall of Adam was as necessary as the redemption, to bring in the knowledge of *Christ*—the second or Last 'Adam.' Then the evil and the good being made one, is the *other two* that are *added* to Adam's *first* state, and these make the twelve (1-2) tribes of Israel, or the God-man!

Adam, the new created being (*i.e.*, Zion), is also named 'Seth'; that means, Adam is 'appointed'—to what? We answer, to misery, affliction and lamentation. This is his state when he falls; but he is appointed in the end, to glory, rest and consolation, *i.e.*, to Redemption from his fall, and that when redeemed he might be the Spiritual Father of the future race of '*Man*,' for he shall beget in *his own likeness*.

The Word of God *by him* shall communicate to others the *same life* and knowledge that he has himself, by the Breath of God that was breathed into his nostrils at his creation, and thus from *this one man* a new progeny arises now. Men and women with spiritual understandings, and free from charge of sin, and from guilt—a holy people!

The Christian world (so-called) has thought that Adam was created six thousand years back, or nearly that time

now, but it is not so. The King of this realm is said to create a Duke, or a Peer, when he confers these Titles upon a man of an inferior order, he *makes* the man what he was *not before*, in office and position. The man has now a new order, he was one of another order, but now he is created a Duke, and is in that sense another man.

Now in the new creation, the Great King whom we call God, takes one of the beast tribe (which is the title of all the beings called men, before the new creation), and God breathes into him the Breath of Life ; God *creates* him, makes him another being to what he was before.

God gives him a New Life, another and Divine Life *added* to the life that he has by nature, in common with the rest of his species, which added Life is as a *spark* from the Deity, or from the Eternity itself—the CREATOR !

Then God is said to plant a Garden eastward in Eden, and in this garden He puts the man whom He created.

Now this garden is nothing else but a glorious power and influence of the Spirit of God, shed abroad in the soul, which gives such inexpressible pleasure and delight, and makes the soul so *innocently* happy, that it is called *Paradise* !

Here he is in all Heavenly delights and innocent joys, and is so caught up in the Spirit, that he knows not but that he was in this Heavenly state from Eternity (as men speak). For under this power of the Spirit his own natural mind, spirit and will, lies dormant, as dead, and the Spirit *of God alone* reigns, and the soul is all one blaze of Glory inwardly, which Glory does not give knowledge or understanding, but an *innocent* delight and pleasure ('Paradise'). All the 'natural' powers are sus-

pended, being overcome by this new and glorious Soul, this *part* or *spark* of the Great Eternal, which until now never entered man. This is the Divine SHEKINAH—the GLORY-MAN! But at that time I knew him not, no, for it was just as the Word saith, 'He was in the world' (*i.e.*, in the man), 'and the world' (or man) 'was made by him, and the world knew him not.'

Now this is Adam, a person *thus spiritually visited by* God, and this new '*unknown*' Life created in him, called a 'living soul,' because it is *a part of* God—an EMANATION from the ETERNAL; and this person is appointed by God, his Creator, to fulfil and accomplish the Divine Word and purposes, as an Instrument in His hand.

But from this happy state he falls. How? Why, not by plucking an apple from a tree and eating it, as *unlearned* men teach. No, but I have said before that the soul was wrapped up in a Glorious Vision of delight, and all the former (and lower) powers were suspended, and were as if they had not been. For the *new order* of 'man' was now created—the new being of *man*.

But now comes the serpent, and where did he come from? I will tell you; he was deeply *hidden in* Adam, not dead, but dormant for a while, or as the Book of Revelations expresses it, was 'chained down' while the 'thousand years' lasted (the '*one day*' in Paradise), *i.e.*, while this Glorious, Divine and new Soul swayed its Sceptre of Dominion over all.

But now 'Satan was let loose to deceive the *nations*,' *i.e.*, to deceive the *first* man (he in whom 'all nations' stood).

And what is meant by the serpent is, Adam's *old state of mind* began to assert itself, to deceive him, and to cause his fall. His old *natural* 'soul' (if I may so express it) began to appear in this happy Garden; and this Old Serpent (much older than Adam) presented to the man's judgment what God, in His Word, had *forbidden* to the *new-created* Man. This serpent was the Spirit of Error by which the *Old* 'Religion' was set up at the first; and this Old 'Christian' 'religion' was forbidden to this *new-created Man*. He was not to touch it, or eat of it, for the day that he should eat of it, he would die (*i.e.*, from his innocence and happiness), because the '*Christian Religion*' (so-called) is a system of error, it is not true, but it is falsehood; and this was the '*forbidden fruit*' that Adam's 'weak' *rib* gave unto him, *i.e.*, his weak, innocent judgment was deceived, and Adam did not see for what he was '*appointed*,' and the Spirit of error overcame him to eat the fruit that grew on himself, according to the way that he was brought up in his *old* nature, *i.e.*, to believe that Christ had come formerly, and he did also believe that Christ *was coming* too, but the truth and error made confusion, made the creature's mind Babel. For you see here was the good and evil growing on the one tree—truth and error MIXED, and this was adultery, which the new-created man was commanded not to commit. '*Thou shalt not commit adultery.*' This was the eating of the 'tree of the Knowledge of good and evil.'

Now Adam had by this time lived 100 and 30 years, and he begat in his own likeness. (*N.B.*, not, begat a *son* in his own likeness).

Now this hundred and thirty years (mentioned in the

Rabbinical Writings) does not mean that number of years as men count time. No, it has another meaning. The figure 1 signifies the man himself, and the two o's signify that he had in him both the word of life (the Good) and of death (the Evil). These two '*worlds*' (spirit and letter) were in Adam, or he could not be as God, *knowing* good and evil. And now the *three* properties of evil signified by the number 30 were awakened in him, which three properties are called the World, the Flesh and the Devil. And by these Adam was overcome, and brought into bondage. These three were not of the father, viz., of the New Creation that *was* to be the *Father* of the new generation of *Mankind*; but these were of the world, *i.e.*, of the 'old man'; and Adam, by his eating the forbidden fruit, begat this threefold *likeness* of his *old self*, and was overpowered by it. His Glorious Soul departed, his Eden and his Paradise fled, and he was naked (the 'Breath' was gone, and he was unclothed, or destitute of the *Divine* Life); and thus he was 'driven out' of the Garden of delight, and 'returned *to the dust*,' as he was *before* God 'breathed into him the Breath of Life.'

Now see how exactly this agrees with the meaning of the names that appear in the paragraph of the paper.

Here *was* 'Man,' 'appointed,' 'miserable,' 'lamenting,' and 'afflicted'; for what being could be so miserable as he—to have the *Divine* life, and then to lose it—for the man's misery was so great, that he said, 'My God, my God, why hast thou forsaken me?' He thought his Eternal life was *forever* gone, and well might he then be 'lamenting,' for he thought his 'Joseph was no doubt rent in pieces,' and that he was dead.

What sorrow could equal his sorrow? Not all the sorrow of all men put together!

And this was he who is mystically spoken of in the Book of '*Lamentations*' thus, 'Ho, all ye that pass by, come and see if there be any sorrow like unto my sorrow.'

Now the departure of the God of Glory, or of Adam's *glorious Soul* from him, is called the 'Death of Christ.'

Yet he was not dead, but gone away, according to that word,—'It is expedient for you that I *go away*, for if I go not away *the Comforter* will not come unto you.' And it was *this* 'death' that was to bring to the poor, miserable, lamenting, afflicted, fallen Adam, *comfort* or consolation. For was he not now a dead man? Certainly he was, for his God had forsaken him on this Cross, his new and glorious '*Life*' was departed, and he was then *comfortless*. . . .

To see how 'his death sends consolation to the afflicted,' *revert* here to Epistle of December 22, Year 10.

‘THE DIVINITY OF CHRIST.’

*(The only one of the ‘five’ Epistles, referred to on page 251,
in possession.)*

MARKET PLACE, BARNSELY,
November 11, Year 9.

To H. O’Brien, Esq.

DEAR SIR,—Yours dated the 7th was received, to which I beg leave to reply as follows. I am sorry if I have not sufficiently expressed my sentiments on one point in particular, viz., the Divinity of Christ, for I perceive that you have not understood my mind upon that subject; and as I would not wish you, either for your own sake or for mine, to have a wrong impression on your mind, I will be a little more explicit with respect to that, if I can.

I know that Christ is God, I cannot deny that; it is impossible that I could; nor have I denied this doctrine in any writing of mine.

I know his power in myself, and this is the true way of *believing in Christ*. Christ is the Life, the Spiritual Flame (as you yourself explain it), and it became the Light of men; and the Spiritual Flame is Christ—the King Immortal, Eternal and Invisible; he is the Immortality, the Eternal Life! and he dwelleth invisibly in the soul, *where he is now revealed*, and can only be

known by the light and grace that he sheds forth on those *who look for his appearing, and love his reign within themselves*. For the Scripture says that he should come to be *glorified in his Saints*,—nought but the *outward* humanity *to be seen*, the base *shape* of man, but within is the glory, *i.e.*, the Spiritual Flame—the Life, which is the *Player* upon the ‘Harp,’ upon which Instrument God said He would ‘open His *dark sayings*,’ which Harp I declare to be the *Soul* of an Irishman, a Hibernian!

The hidden mysteries concerning Christ, must be brought to light through a native of Ireland, in this LAST time.

And you have raised up the *representations* of those mysteries from out of the ashes of time, where unbelief and ignorance had buried them; and in what you have thus done, you have contributed much to the strength and advancement of Messiah’s Kingdom.

Yes, sir, you have done more towards its furtherance and establishment, in what you have published in the *Round Towers*, than all the Popes, Bishops, Priests and Parsons have done from the time the Council sat at Nice, to the present period. And I know that I am correct, and do not exaggerate in so saying; and by this you will see what a high value I set upon your Book, and I am able *through Christ* to judge of its worth.

And can a being, sir, who writes thus of Christ deny his Divinity? Oh, no, I *know* that he is Divine-human! But I do declare that the whole ‘Christian’ world (so-called) is under a *mistake about* ‘Christ,’ and

about the time, and way, and manner of his coming ; and even so it was to be. So that I am not casting any blame on them, but the fact I state, and am prepared to prove the same.

Whatever externality there might have been in former time, or ages, the Internality was ' reserved for this latter time.'

There have, no doubt, wonderful characters appeared at different periods ; but in this latter day the ' Godhead ' bodily *dwells with* man ! This is what I wish to call your attention unto, and the Bible throughout declares the same, and it is declared and represented too in your Book, at least it is represented in those Ancient Sculptures in the Round Towers and Monuments of Ireland, the pictures of which you have given in your Book.

I wish you, dear sir, to consider for what time of the world the Scriptures were written, and to consider the wisdom in which the Great God caused them to be given.

They all stand for this time, though it would appear, on the bare outside reading of them, that the time and circumstances of which they speak was past, and that there was a bodily Crucifixion of the Lord ; but not so. The true and real Crucifixion is beautifully represented on page 329 of your Work. Here is Christ between the two thieves ; here are the sufferings, the mental, the soul sufferings ; here is the Divine Principle in the human, overthrowing (as you yourself say) the dominion of sin And on the next page are these same three *crowned*. See the middle one of this united Trinity—how rich his girdle and band of his Crown, to what the others are ; because he was the Sufferer, on the other plate. These three Kings are the

Trinity in unity ; see the Dove of amity entwining them, because the At-one-ment is made. See the Dove resting in the bosom of the middle King, while it seems to fly from the shoulders of the other two toward the middle one, signifying that those two—the *human* understanding and the *human* will—which, through the influence of the Powers of Darkness brought the Divinity *in the humanity* to sufferings (as represented in the Picture), are now reconciled ; the understanding is enlightened *through* the sufferings, and the will is gained over to the Lord ; the human being convinced (in the end) that the Lord was in it, although, at the first it was not aware of it.

The Lord 'was in the world, but the world knew it not,' and not knowing it, the mind laid violent hands—as it were—*upon the Spiritual Flame*, upon the Man of Life. So these three Kings represent one being—a human being made a partaker of the Divine Nature, according to the promise of God in Holy Writ ; and thus Christ is come, *once* crucified, but now exalted with him, as you see the *three Kings crowned* ; but take particular notice of the middle one, see his superiority, his God-like meekness, while the others pay adoration to him, expressing their astonishment at the wondrous work.

And Christ being now thus come, according to ancient prophecy, the *Spirit of 'Christ'* will wholly possess the mind of every true Believer, to the total destruction and annihilation of *sin* ; and *thus by the power of Christ* shall 'sin' end upon the earth ; and we may now say truly, in the language of Inspiration, 'This is *the Day* that the Lord hath made, we will be glad and rejoice in it.'

Now, dear sir, consider these things, and ask if this salvation has been experienced by people in any age that's past. Are any of the professors of 'religion' free from sin? No, they are not. Then they have not known the *power of 'the Saviour.'*

The great 'Fig tree' of the 'Christian' profession has not brought forth fruit, but leaves only; they are all barren, and have never brought forth the Child—Truth; but now the Lord is come to cause it to wither away, and *to dry it up from the roots*, that he may establish righteousness, for Christ is the '*Lord our righteousness.*'

And, sir, to forego this mission? Oh, I might, with much more reason, request of you to suppress your work; and after all that you have suffered for it, would you deny it? I think not.

A preacher of righteousness I profess to be, and that only; but it is my Lord Christ *who is righteousness*, living in me, that has made me a 'preacher' *of it*; that is the highest '*calling*' a man can have.

Yet it is *not I* that am the preacher of it, but Christ who *liveth in me*, and I *live* by and through him.

'The mouth of the Ox,' saith the Scripture, 'that treadeth out the corn, must not be muzzled, but he must eat of that which he treadeth out.' So I have been caused by God to eat of the 'living bread,' and being made *partaker* of the *fruits*, I preach righteousness, which righteousness is now come to do away the unrighteousness of all past ages.

I beg leave to say that I did not intend 'lightness' when speaking of 'Crispin,' for that is as sacred a name as 'Buddha.' I need not tell you the meaning of it.

You know what 'Chris' signifies, and you know also what the latter part—Pin—signifies; and if you will please to consider them, you will find that they stand in Sacred Science equal to Buddha, whom you desire may be treated, like an Irishman, with friendly cordiality. I think, sir, if I could have the pleasure of an interview with you, so that we could talk together, that you would understand me better.

God has thought fit in His Infinite Wisdom to entrust me with a mission, and a most Sacred one, and one that is like the laws of the Medes and Persians which alter not, *i.e.*, you know, the laws of Iran.

Oh, sir, do look into this further, and raise your country. Help me, sir, to raise poor Ireland above all nations, for she shall be the most renowned of all countries in the world; and I sincerely wish you to partake of her joys.

Will you favour me with another letter in answer to this, and you will greatly oblige your obedient servant,

THE 'HARP'—or ZION.

Sir, I wish to make one more observation on your advice to me, to consider myself merely as a *Herald* of the Coming 'Son.' Sir, there have been many *Heralds* *proclaiming* His *coming*, but yet neither those 'Heralds,' nor those who have heard them, would have Him *come*. They would ever be talking of His coming; but to tell them that He—of whom the Scriptures and all prophetic Writings speak—is really and actually *now come*, is astounding to them.

And the reason is, that they all have their notions

of him, and of the way and manner of his coming, none of which could possibly be right, for both the time and way of His coming was *kept a profound secret* in the bosom of the Deity.

The promised 'Son,' sir, *is the Truth, i.e.,* the truth of all Prophecy given in whatever shape they may, whether in Hieroglyphics, or in words, types, figures or symbols.

'The truth shall make you free' (saith the word), 'and if the Son' (the Truth) 'made you free, you shall be free indeed.' And does not another Scripture say, 'Truth shall spring out of the ground,' or earth, *i.e.,* out of a human being made and formed for the purpose; one in whom God sows the seed, and then that same earth conceives by the Emanation *from God*, and bears and brings forth the Son—*the Truth!* Then, sir, the Son is come, he is born (through pains and sorrows); but he is come in a way that never entered the heart of man to conceive, the *thought* none could have, and consequently the *announcement* must be *strange* to all.

You will, I trust, excuse and pardon me for troubling you with so much writing, the infinite importance of the subject, and the desire that you should see it, for your happiness, compels me to write.

ZION.

THE 'FIG TREE.'

BARNSELY, *November 11, Year 9.*

To Mary Rowland.

MY DEAR SISTER,—I was just thinking of writing to you, when your kind letter came, containing an account of your illness.

It gave myself and James much concern, dear Mary, to be informed of it. You are indeed, my poor sister, very much afflicted. We can sympathise with you truly, but this is all we can do; and we rejoice that you have a kind mistress, who takes care of you in these distressing periods, and you are, I am well assured, sensible of the great blessing that in her, you have not only a kind mistress, but a mother and a sister, yes, and a friend; the consideration of which must, I know, from a heart like yours, call forth grateful feelings, and words of praise to that kind *Providence* which has placed you in such a worthy family.

I myself give thanks to my God on your behalf, that *as you must be so afflicted, your lot* has placed you in your present situation. I would gladly sit by your side for an hour could it be, that if possible, I might be a means of conveying some consolation to your mind, in addition to those spiritual comforts you enjoy, which, I believe, are not few. But I know that there are times when the mind, particularly when the body is afflicted,

would feel abundantly helped and strengthened by the company and conversation of one, so nearly related to you as Zion stands.

But, dear sister, though I cannot be near you in person, yet be assured that as a sister and as a daughter in the Spirit, you live in my affections, and also in James's, who loves you sincerely as a sister; for I know your heart, I know you love me, and I know that you are one who *does* 'grieve for the afflictions of Joseph' (Amos vi. 6), afflictions by which *alone* salvation from error and delusion and from all its consequences, *could* come to the sick and the weak—but *meek*; and I know that it is only such who will esteem the Physician, and set a just value on his medicines.

Miss F. has been ill too, you say, I will not exclaim, Alas, how unfortunate! because all things work together for *good*; yet she may believe me I feel sorry for her, and hope she is better now. A fever of the body is bad indeed, and I would be most happy to be made the messenger of peace and relief to her; but O, I trust she is free from a fever of the mind. I know that she will never experience what that is, *as I have known it*, O no, eternal praises be to Him whose Wisdom caused *that* to fall on *one* for her, and for all; yet she may have such a kind of mental fever as many are affected with, and if she should ever be attacked by this complaint, which the Physician in Zion's Hospital professes to cure, and most certainly does cure, I can inform that young lady that she can have the best medicines without money and without price, and that, moreover, I shall have the making-up of them; and I do think that I

have friendship sufficient for her, to see that they are properly prepared.

I am not treating the matter with levity, nor will you, I believe, think so, as you know I speak forth the most momentous things in this way, using these figures to represent spiritual things.

But I hope that Miss F. is free from pain both of body and mind, and we shall be happy to hear of her welfare, and of your recovery also.

Now, dear Mary, I have by me some medicine in a bottle that I wish you had a little of, it might strengthen your nerves after such weakness as you have experienced. It is a liquor distilled from a small bunch of herbs, which grow naturally on a certain mountain. They were gathered by a Woman who well understands the nature, quality, and virtue of every *green* herb. You know it was said (in the Book of Genesis) thus,—‘And God said, Behold I have given you every herb seeding seed, which is upon the face of the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.’ Well, as God said this, this woman that I speak of, went and gathered them, *for she paid attention to the words of God*; and when she had gathered them she prepared them for her food, and found them good, and she knew by the benefit she derived herself, that they must be good for others. So she keeps a quantity of them by her, to give to those who have respect to the words of God, as she herself had, and who *do believe* that they are good *for food*.

The liquor distilled from some of them is of such strength that an old bottle will not contain it; it was

put it into an old bottle *once*, but the bottle burst, and of course the liquor was spilled (*i.e.*, the virtue or life departed); so that a new bottle must be made on purpose to hold the new wine, and now the liquor is preserved; and the bottle is made of skin, not of glass, that was too brittle; so being made of skin it will never break nor burst, for 'there is nothing like leather' for bottles to be made of, being elastic and therefore always safe, put what quantity *the Master* may please into it.

Now the herbs of which this liquor is made—a small bunch of them however—you may find tied together in Luke's repository, lockers numbered 6, 7, 8, 9, of the 13th compartment,—'He spake also this *parable*: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down.'

Now this Parable was spoken by the Spirit of God to a Prophet named Luke, and he was directed to *record* it, to stand for the end, for it showed the very way and manner of the Lord's coming, when he should 'come to be glorified in His Saints, and to be admired by all those who shall believe.'

By His Saints is meant the Trinity, or the *three-fold being*, *Zion*, who, at the first, was composed or made up of three distinct powers, viz., 'Abraham,' 'Isaac,' and

'Jacob.' These three names express the nature, first production, and work of the *living soul* that God breathed into the *dust*—'*Adam*.'

First, there was faith to believe in the coming of Christ. 'Abraham *saw* my day, and was glad.' Again, 'Abraham believed God, and it was counted unto him for righteousness.'

Very well, this faith *grew*, till at last it produced a *Son*, which was Love; or the Love of God shed abroad in the heart by the Holy Ghost overshadowing the soul. This was Isaac (or 'Jesus'), the *first birth* of Divinity! The name signifies 'He *shall* laugh,' showing that he did not laugh at his *first* coming, but, on the contrary, he wept; 'Jesus wept.' But at his second coming, after the death and resurrection, he should laugh at all his enemies.

Jacob shows how the soul had to *struggle* and *wrestle* 'against principalities and powers, and spiritual wickedness in high places' (or minds), till at last it became 'Israel,' *prevailing* and *overcoming* like a 'Prince.'

Here you have *just a glance* at the Saints in whom God was to be glorified, when He should come to dwell with man on the earth; and, at the same time, all who *see* this great and marvellous work, *believing* in it—they should *admire* it.

Then Mary—if you are one of its admirers, *be sure you are down in the Lord's Book of Life*.

But now to the Parable: The 'certain man' means the adorable Creator Himself, and you see He had a vineyard—that is, He visited by His Spirit persons here on the earth. He established what we call a Visitation,

such as Joanna Southcott's, Turner's, Wroe's ; and Mary Boon's, commonly called Mary-Joanna, which latter was the *last*, and the particular vineyard intended in the Parable, called a *vine*-yard because Christ, the Vine, was there brought forth. There, in that Visitation, Christ was immediately come, as it were, to make his entry in among us.

There he was at the door. In that Visitation he was doing what was said of him in the Book of Revelations (iii. 20), in these words:—'Behold I stand at the door and knock. If any man *hear* my voice, and open the door' (his heart and will), 'I will come in to him, and *sup* with him, and he *with me*.' So this was God's *establishment* on the earth, his vineyard, where he was working by His Spirit of Power to create Man, and to bring forth Christ who had been promised from Eternity ; and there was a 'dresser' in this vineyard, you perceive, which dresser was the Spirit of God who spoke *through* the Prophetess, Mary Boon.

Now, you see, we tell you of realities? We speak truths, certainties, and things done in your time, which you can go and prove—the person being still living who had the Visitation above mentioned, which we here declare to be the identical vineyard of the Scripture.

Now this certain man (God) planted a Fig tree in this vineyard, that figs might be produced thereon, because you know it was written in the Prophets of old, that men should sit under their own vine and fig tree, none making them afraid.

Then, as God so said, He must so do, for He is the faithful God,—a Vine and Fig tree there sure must be,

and both together should form a cool, sweet, refreshing shade to sit under, where you should be screened from heat in seasons of heat, and from chills in cold times, so that of neither cold nor heat you should be *afraid*.

But this Bower could not be formed for you to sit under, but by entwining the branches of the vine and fig tree together, just like weaving a net; that is to say, God and man must be interwoven together in love and truth. Then you have the Bower.

Will you, will you come to the Bower that is woven for you, and leave the Town's tumultuous noise, and come and *share with* US the sweets of Spring? 'Oh, listen, listen to the Voice of Love!' Miss E. F. can play that tune, I think, and we should be very glad to be at Daybrook to hear it, I assure you.

Now the Fig tree that God planted in the Vineyard, was the living soul that He did create to bring forth fruit for His own glory and honour. For there was already a great and wide-spreading Fig tree (the letter 'Christianity'), but it had nothing on but leaves; there was no fruit on *it* for the *Lord's* hunger, *he* could not be satisfied with it, so he cursed it, or condemned it, and no fruit grows on it now *for Man*.

But this individual Fig tree was planted in *this* Vineyard to *bear* figs—that is to produce what is meant by the three letters, F, I, G. Ah, this was the Fig that *this* tree was designed to bear, and *Israel* is the name of this FIG. But first, you see, there was found on the tree (or in the man)—Abraham, Isaac and Jacob; but this was not enough, though these three were

glorious in their degree, but these three had to go on, advance, and to break through the strait gate; these were the 'few' that went *before* as the Breaker to *find out* the Gate of *Life*, and get it open for all to come in, *who will*. And when they had *fought* the good fight and *overcome*, and laid hold on eternal life, *then* it was Israel! then the FIG appeared, viz., the Father, the Son, and the Holy Ghost. For this is what the these letters, F, I, G, signify. But Abraham, Isaac and Jacob, these three-one, being found in fashion as *man*, tarried (like an unwise son) long in the place of breaking forth of children—for this same three-one was 'Ephraim,' the very same (*see* Hosea xiii. 13, 14).

Now the Lord of the vineyard says, these three years I came seeking fruit on this fig tree, and find *none*; that is to say, I created Faith (Abraham)—that is one year. I sent my Son Isaac (or Jesus), causing a *birth* of love and joy—that is the second year or *state*, and there is a *struggling* and weakness still, so I come in the three years, but yet the fruit, the '*Branch of Righteousness*,' doth not yet appear. Why does not *my* Fig tree bear? Why is it in this whining and pining state? I love the '*Gates of Zion* more than all the *dwellings of Jacob*' (Ps. lxxxvii. 2). I must threaten it with total destruction, I see, ere it will *force* its way into Life. 'Cut it down!'¹

¹ Here is another symbolical figure of Adam's fall—his being cast out of the Garden, and *returning to the dust* out of which he was taken, or of the Crucifixion of Jesus. The necessity for which sad and doleful affliction, appears by the result, taught throughout the writings of Zion. That the painful reverse of his former happy condition compelled him to see his *own* utter nothingness, and discover his true originality, and then take his right station (all *human* consequence and pride destroyed) as the Son and Servant

Now, dear Mary, I must leave this subject for the present, but will give you a further explanation in my next. Till then, accept of this in Christian love from both Brother James and myself. ZION.

of the Most High! See pp. 289, 290. How the flower is cut down that it may spring again with renewed strength and permanent stability.—C. B. H. Year 57.

ZION'S PRIESTHOOD.

NOTTINGHAM, *December 3, Year 9.*

To Mr C. Bradley, Sen.

MY DEAR BROTHER,—I write to inform you that we arrived here on this day week, having left Barnsley intending to be with you in a few days, however, before Christmas.

The people of Barnsley—the generality of them throughout the town—seem to approve of the Doctrine of Truth, and many were very desirous of our staying longer with them; and I believe I should have done so, only that the correspondence between Mr O'Brien and me, has produced the promise of a visit from that gentleman at Christmas. He is to meet me at Birmingham. Several letters passed between us while at Barnsley, and mine were not very short ones, you may be sure. I sent him five—not letters but Epistles—and it occupied much of my time there, and I trust that good will result from it. Mr Greaves undertakes to entertain Mr O'Brien while he may stay at Birmingham, and to defray whatever expenses might attend the visit.

In Mr O'Brien's letters to me, there were several things said which compelled me to answer, and I explained many figures that he brought out in his Book,

which very much delighted him, and in his last letter he writes thus,—‘I confess you gain upon me exceedingly, and I find that in my correspondent I have no ordinary person. You express a desire to see me, but be assured that you cannot possibly desire to see me, more than I do to be in your company, and with very great pleasure I will come and see you at Birmingham at Christmas.’ I am very glad of this, and no doubt but you will be glad also, for if such a man could be brought over to the Truth, he would certainly be greatly instrumental in advancing the Cause.

But I well know that, as it is God’s own work, He has instruments *in reserve* to assist in its diffusion abroad.

My writings, I find, are getting widely circulated—far more than I was aware of—in many places towards the North, but for want of means I could not visit those parts.

I often think of the uphill work that there has been hitherto for us, and all the sincere believers in the Truth; and though my labours and cares in the work to get it forward have been great, yet I feel much more for them than I do for myself, because they are yet subject to those temptations, and inward trials of mind respecting their own state, and that of the Cause itself, that I am not now subject unto.

I know to a certainty what *the end* of it will be; but often it is the case with some of the firmest-rooted in the Truth, that doubts respecting its progress and *final triumph* arise in the mind. But having been myself tempted with all *their* temptations, I can feel for them and *not condemn them*, but will do all in my power to strengthen them, as it is written (Heb. ii. 18), ‘For in that he himself hath

suffered being tempted, he is able to succour them that are tempted.'

And this Scripture brings us to notice one thing which perhaps will be of use and comfort to you, when you consider it.

It is this: that you must plainly perceive from this text, that after the sufferings of Christ were gone through and past, and he himself passed into Heaven and seated on the right hand of the power of God, that there would for a time be temptations and troubles for his believers and followers; and that his visible humanity should be here with you, as one of you in all points, when his temptations and the great *bulk of his sorrows* were over, to comfort the tempted and tried minds by opening unto them the Word of Life, and consoling them with the love of God, and the certainty of their everlasting happiness.

Mr Greaves is here with us, and means, I believe, to continue some time—indeed, I do not know that he means to leave us at all. He is convinced that the light and truth is in Zion, and does, I find, acknowledge it when I am not present; yet he has a large stock of self-righteousness about him, which he thinks he conceals from me. He may imagine that because I am rude in speech, I am also rude in knowledge.

In company with the Friends sometimes, while he cannot but acknowledge that his superior is in Zion, yet he takes great care to put the people on their guard not to set me up high, but to consider the message that I *bring to* them, and myself as a mere letter-carrier.

But I bear with this, and I let it work; it will certainly try the minds of the people, and will sound their depth of

experience and knowledge; and those who are *truly* enlightened (having experience with knowledge) will be driven more *inward* for those evidences *in themselves* (along with their knowledge of the Word), which will make them take firmer root in their inward ground, *or in the truth in themselves*.

If Zion is no more than the bringer of a message,¹ then the dead is not risen; and if the dead rise not, then is Christ not risen, and our preaching is vain, and you are yet in your sins, and the *resurrection of the dead is denied*. And if there be no resurrection of the dead, then there is no Christ, nor any salvation at all. For what is Christ, but the Son of God *made of a woman*, and what is the woman, but the *glory of the man (i.e., of the man Adam)*, that was at first (in his creation) *hidden* within himself, *now worked outward* by means of great tribulation, and made to appear.

And what or who is Christ, then, but the *dead Adam quickened*, vivified, revived, raised *from the dead—another* life and existence wrought by the power of the Eternal Spirit; the Heavenly Life made to rise above and triumph over the earthly, carnal, or natural; the natural life stilled into silence, and the spiritual or heavenly active and vigorous, and *speaking forth* the truth. For the very soul is God's *personified Word*, of whom it is written, 'I am he that liveth and *was dead*, and behold I am alive for evermore.'

Therefore the woman, or GLORIFIED Son of Man, is God's *preferred* Son, the First-born *from* the dead, the '*Man Christ-Jesus*,' whom God has ordained to be the

¹ Read 1 Cor. xv. 13-18.

Mediator of the Covenant of Faith—a better covenant than the first—the Bone that cannot be broken, whom the people can follow without danger of being misguided in spirituality, he being the *created Lord*, who must be received as Lord, the people's Lord, Bishop, Spiritual Teacher and Ruler—one to give out to them the Bread of Life. He is not the Lord God, but the *work* of God's *power*, and himself subject unto the Great Eternal God, and teacheth all others to become subject and obedient to the same Eternal God, and to worship Him, and Him alone, Who, because His gracious will is to bring many Sons unto glory, made the '*Captain of their salvation*' a *spiritual being, through sufferings*. And this is the sum of the matter: God's Son Shiloh is a man made spiritual, and the Spiritual Man is the Glory-man, or the Man's *better part* made *visible* and *brought forth*, while the carnal or natural, the *dead carcase* that transgressed, is trodden under foot, or, in other words, *held in captivity*.

'Lord, what is man that Thou visitest him, that Thou art mindful of him?' Ah, what indeed? it may be asked. And we will answer, Not a mere bringer of a message, for then he would be but a servant only; but he is a Son, the *first*, too, of the *race* of Sons, and the *very man* of whom the Great Eternal Himself is ever mindful. He is the delight of *Deity*, and the *only being* to whose voice God did *ever* pay attention (*see Josh. x. 14*).

Therefore that spirit that would deprive this woman, this Spiritual being—of her Glory, is not of God. However, as yet, they see not the new and living way, which Jesus has consecrated through the veil, *i.e.*, his flesh.

But such a High Priest became us, and was necessary

(in God's mind), who can have compassion on the ignorant, and on them that are out of the way; for that he himself is compassed with infirmity, being a Priest taken from among men, the Antitype of those Priests under the *ceremonial* law, and no man *under the ceremonial law* dare take this honour *unto himself*, but must be called of God to the office. So the antitype glorifies not himself to be made an High Priest, but He that saith unto him, 'Thou art my Son, *this day* have I begotten thee' (Heb. v.).

'When I as Prophet, Priest and King,
Do in this *lower world* appear,
As very man I will be here.'—J. S.

Then whosoever looks upon Zion as the mere bringer of a message (though he certainly *does bring a Message*), they, seeing no further, have as yet seen nothing truly profitable for themselves, nor can they pass into the Heavenly Life, while they set at nought the Woman.

But I will patiently wait for our friend Greaves. I am not without hopes of him, that he will yet get to windward of the Devil, who you know is such a nice, fine and pretty fellow, that it requires good glasses to *discover him in all his ways* ('philosophic,' 'moral,' or 'religious').

But, saith the Spirit, 'I will not conceal his parts, nor his power, nor his *comely* proportion' (Job xli. 12). He is such a 'Saint' *in his way*, and a great maker of 'Saints' too.

Mr Greaves lives upon bread and water; he finds it best for his health, he says. Very well, that's all right, I

do not find fault with him for that; and I am at liberty to eat a little meat and to fare in common with other people, in moderation; and who is there that ought to chide me? I find it best for my health, when I can get it.

But I know that I am not quite clean in the eyes of my friend G. yet, because I will not be *bound as to* food, and drink a little ale, and like a little of the Indian weed. And I am sure that before God sent me, He knew that I should not like mere bread and water; and if He had foreseen that such a man as I am would not answer His purpose, He would have chosen one more prudent, *grave* and discreet—yes, and more wise. But He was pleased to take me as I was, and if He still approves of me as I am, it must be one wiser, better, and more discerning and holy than my Glorious Father Himself, that should presume to reject *His* choice.

I'll just tell you what Mr Carlile said a few days since to a friend of ours in London,—‘Mr Greaves,’ said he, ‘is a very honourable man, he is a gentleman, but he is a refiner of spiritual things. But tell Mr Ward not to allow Mr Greaves to refine his writings. If a line of them is altered, it will spoil their simplicity. I always considered Mr Ward’s writings sufficiently grammatical.’

Your son and daughter, Tennant, are very well. James and myself called on them on Monday evening last after Chapel was over. I was taken suddenly ill while I sat with them, and fainted away. They made us stay all night, and were very kind to me. If it had been yourself, they could not have shown more attention than they did to me.

I am much better now; it was over-fatigue that caused it.

All the friends unite with us in Christian love to yourself and Mrs Bradley and family, and the same to all the friends of Zion.

From THE CITY OF TRUTH,
THE LORD IS HERE!

FANCY AND REALITY.

November 30, Year 9.

To Miss Clissold, Gloucestershire.

DEAR MADAM,—Mr Greaves has been so kind as to read to me your letters lately received, and I confess I feel delighted with your experience, having been myself led by the Spirit in the very same path ; and I know that you are under that teaching which must, in everyone, *precede* the Day of rest, and prepare the mind for the reception of that unspeakable blessedness, that the eye (while yet the mortal covering remains) cannot see, nor the heart conceive, nor will any believe until they experience it.¹ You will, I trust, excuse me if I am very plain and undisguised in all I say to you, for my Mission is to declare *the Truth*, which I know will not always, at the first sound of it, be palatable, because *the Truth* is a *Cross* to all the old system in all its forms, and in all its workings and operations upon the minds of all those who are under it. The Truth itself, I mean the 'Lord,' the *Essence* of Truth, in whom all prophecy is fulfilled, is the Cross on which the Old Man—with all his deeds, yes, with *all* his deeds, however good, amiable, lovely and gracious they may appear—

¹ Zion, of course, had been 'led of the Spirit' in the same direction, *i.e.*, to *desire after* the Heavenly union ; *but in him* (through sorrow and pain) to receive its consummation.—C. B. H.

must expire; and the Spirit saith, respecting the Old Man, 'I will not conceal his parts, nor his power, nor his *comely* proportion.' Again, 'The Heavens shall reveal his iniquity, and the earth shall rise up against him' (Job xli. 12, and xx. 27). Yes, and will show that his very 'holiness,' 'purity' and 'piety' is 'sin,' and it is that which he calls 'holiness' *that is sin in reality*. Therefore the Scriptures exhort thus (Heb. iii. 13), 'Take heed lest any of you be hardened through the *deceitfulness* of sin.' Because the Angels have so powerfully wrought on the minds of those who are under their influence, as to make or raise in the minds a heaven of pleasurable ideas and feelings, that the persons imagine that they have already attained to the Divine Life, whereas it is but the Enchanted ground, or, at most, the 'Delectable Mountains' (made mention of by Bunyan in his *Pilgrim's Progress*); and so enchanting are those grounds that the mind is disposed to stay here, and *go no further*. They are content to 'lodge in the villages,' all of which are '*without the Gates* of the Holy City.'

When Adam was in Paradise, his pleasures and delights were infinitely greater than any other being could possibly have, and they were such that *no being but himself* can have any just conception of.

Yet in that state he *knew not God*, and he found true what the Scripture says (1 Tim. v. 6), 'She that liveth in pleasure, is dead while she liveth.' And it is of Adam these words testify, who is spoken of in the feminine gender as in the masculine, because Ad-am was male and female in himself, so created, a male *spirit* and a female, anger and love, bitter and sweet; the anger and bitter

having first the predominance, and at the last the love—
'Adam was first formed, and then Eve.'

So of Adam the Scripture saith (Matt. xxiv. 38, 39),
'They were eating and drinking, marrying and giving
in marriage, and knew not till the flood came, and took
them all away;' (and it adds) 'so shall also the coming
of the Son of man be.'

There was a glorious marriage in Paradise, far more
glorious and delightful than any beings who were never in
that state, can speak of, though thousands *talk* of being
married to the Lord, thinking that the pleasurable
feelings that the *Spirit* wrought in them, was the marriage
the Spirit speaks of throughout all prophecy. Yes, they
imagine that they have the Divine Virgin, but not so;
Adam was mistaken here, he thought when he had
Paradise that he had *all* that God spoke by the Prophets,
and that he was the *Supreme* Man! and he said, 'Soul,
thou hast much goods laid up in store, now come, eat
and drink, and take thy rest.' But see the answer,
'Thou *fool*, this *night* will they require thy soul of thee.'

Adam took up with his pleasures, and *forgat* the
hidden glory which he was told of, that was to be re-
vealed. He despised and rejected the 'little one,' the
'just one,' the 'Holy one,' who was to arise *after him to*
be his Lord. He was drunken in the *night* and thought
it was the day; he did not believe that *his* 'Heaven and
earth must pass away,' and that there must be a 'new
heaven and a new earth,' such as never entered into the
heart of man to conceive. Oh, no, he thought, I say,
that *he had* all this (in the Paradisical state—the *taste*
of Immortality), and therefore he being dead *to Know-*

ledge—‘Christ, the Wisdom of God’—was an easy prey to the *darkness*, and being a ‘lover of pleasure’ he soon ‘denied the Lord that bought him, and brought upon *himself* swift destruction’; set up himself as he that should come, and *looked not for another*.

Here was his error and the cause of his fall, and of all his labour and sorrow. In this he dishonoured and disobeyed God, *his Maker*, and made a burning hell for himself from which he could not extricate himself, nor could any power deliver him from the jaws of death, till he repented by acknowledging the Truth (‘Christ, the True Light’) as his Superior, for that is the repentance which is ‘necessary to salvation.’ To acknowledge and become obedient to the Truth (‘the Son’) now that he is come, and to leave divination, witchcraft, and delusion.

What vast numbers of the human race, as they are called, have dreamed of being in the Marriage bed, when they were only under the influence of the ‘Prince and Power of the Air,’ ‘the Spirit that works in the children of disobedience’ (Ephes. ii. 2). And ‘hardened in their belief through the deceitfulness of sin,’ their ‘high’ (intellectual) ‘minds’ are full of ‘*air*,’ and in it they are whirled about wheresoever the spirit drives them.

But how could they be married, when God’s time to woo and marry was not come?

No, no; it is as much a mistake as Adam’s was, and God made his creature ‘Adam,’ and permitted all that happened unto him, to make manifest what was in the hearts of men, and to show how they are deceived with dreams, ‘which they tell every man to his neighbour.’

And as Adam denied the only Lord, God, who was to come, he fell under the curse, and he had to bear the punishment and the judgment *written*.

Now all those who imagine that they have entered into the New Life, without having real *Scriptural proofs* of the same, are as great 'fools' as he was, and had they been in his case, they would have done just the same as he did. But on him fell 'the curse,' for all of them.

Had any been married, as the Scriptures speak of Marriage, the Child would have been begotten between the wedded pair; this must have been—the lawful 'heir' must have appeared—the 'little child' Truth, *i.e.*, the truth of all prophecy.

An interpreter of the Bible would have been found among men, that is the child I mean; for the 'servant knoweth not what his Lord doeth,' neither does a mere concubine know the secrets of the Lord. But when the soul lies in the bosom of her Maker and Husband, then her Lord reveals to her the mysteries of the *Sealed Book*.

Vain are all the flights of *fancy*, however high some beings have flown on 'fancy's airy wing,' though they made their nests among the *stars*, yet they could not reach unto the *clear light* and knowledge of *one* sacred Scripture Truth. All was 'sealed up till the time of the end'; all of them were hidden until the Lord came, *i.e.*, until he should come to marry with man, becoming one being, and not any longer be two—'making of twain one new man.'

While the Lord (who gave the Scriptures by inspiration of His Spirit) and man were two beings, man had his own thoughts upon the meaning of the Scriptures, and the

Lord had His own; and the Lord's thoughts were hidden in His own bosom, and no man could get at them.

Therefore it is that you see so many different and strange 'religions' established, and all is a 'Babylon.' Men and women too, in all ages of time, have been carried about with winds—I mean Spirits of various orders—and of these they have been very fond, because, as I before said, these Spirits have worked upon the fancy, light and airy dreams, and given them very pleasurable ideas, and in union with these Spirits numerous children have been begotten, but these were not the 'children of God,' but the 'children of the flesh'; then mark what the Scripture says (Rom. ix. 8), 'The children of the promise are counted for the seed.' 'But the children of the unlawful bed shall be dashed against the stones' (*see* Ps. cxxxvii. 9). And these children are all their unlawful, unequal, and unjust thoughts, and false ideas which they *conceive* through being united with these *Luciferian* spirits (False *lights*), which are not the Lord (the '*True Light*'), but are come in *his name*, saying, 'I am Christ!' And light and airy minds believe these 'false Christs,' and being led by them, they reject the true Christ now at his coming, 'being vainly puffed up in their *fleshly* minds,' and 'are wiser in *their own conceits* than seven men' (the seven Spirits of God which form Christ—Isa. xi.) 'that can render *a reason*.' And the true and real Marriage they deny, calling (in their hearts) the Virgin Mary (the chaste mind) a harlot, and the Truth of the Scriptures, which is the *living* child, they call a Bastard.

Madam, you would not commit sin, I presume, if you

knew it. I think your answer is, 'No; certainly I would not.' Then I beg leave to tell you that to trifle and jest with the Scriptures, and to *attempt* an understanding of them *before marriage*, is the greatest abomination and the foulest deed before God, that can be committed.

Yet how few see this to be '*sin*'; this they can do and say they do no harm; while they cleanse the outside of the cup and platter, they leave the weightier matters of the law undone, viz., judgment, mercy, and fidelity unto God. But I would they were convinced of the heinous '*sin*' of leaving this undone, and of despising that Being who left it on record that it, before all things, ought to be done; and without doing of this, not one step have they ever gone in the *Divine* life, but are under the influence of delusive Spirits, and every thought of theirs is against God.

There is no God *with us*, until the Lord enters into the marriage with human nature, clothing himself with the human mind, and the humanity clothing itself with the Lord—the Divine Mind, the twain becoming one flesh. And the human being in whom this great work is done, is led through a painful path, *exceeding* all pain, ere the work can be accomplished.

First God draws nigh and woos the soul, breathing into it the Breath of Life immediately and directly, and the man *becomes* a *living* soul, and *then* enters into the Marriage and is caught up into Paradise; then is seduced, and falls from that *state*, and is guilty of adultery, idolatry, and bloodshed, and is driven out of Paradise, and punished as a woman who breaketh wedlock. (Read Ezek. xvi. 38-43). Then falls the flowing tear, tears of which all

the tears that ever were shed by the human race, were but mere shadows; then '*Jesus wept*'; and then was fulfilled that Prophecy in Lam. i. 12.

Then is the soul led through the waste, howling 'wilder-ness,' terrified with wild beasts and frightful apparitions, till it swoons, and sinks and dies; then again she is sought and found, and again allured, just as it is recorded in Hosea ii. 14 to end.

Then after all these woes and sorrows are passed through, which no pen can describe, the soul is again revived, enlightened, raised from the dead, quickened, and brought home again to God, and a re-union takes place under a new covenant, made upon better promises than the first, of which please to read in Jer. xxxi. 31-34 and Isa. liv.

Now, contrary to the thinking of all men that ever wrote or spoke upon the Scriptures, *all* the recorded Word has its fulfilment in the individual Bride, she of whom it is written, 'Thy Maker is thy Husband, the Lord of Hosts is His Name.'

And let the worldly-wise seek to pass into glory, while they set God's chosen vessel at nought, and deny her.

But they will find themselves like the Men of Sodom, smitten with blindness that they shall not find the door.

For the 'Marriage of the Lamb is come and the Bride hath made herself ready' (by obedience). Not an obedience to outward ordinances, or to the laws of men's making; not making clean the outside of the cup and platter; not an *outward* righteousness, by any singularity of apparel or of eating or drinking (or not) this, that, and the other kind of food—for 'bodily exercise, the

Scripture says, profiteth little.' But the 'obedience required of God was, first, obedience *unto death*, i.e., to die unto sin, and then to join with God in casting the blame of the transgression on the Author of all evil, viz., 'the Devil'—the Spirit that blinds; and then crying unto God for vengeance to come upon the enemy, or adversary, according to that Scripture in Luke xviii. 1-9.

This was the obedience that was pleasing unto God, for then was the Lord Jesus Christ '*put on*,' agreeable to the command of God.

But the carnal mind seeth not this, and maketh no account of it, yet in this is *all* '*righteousness*' fulfilled.

This is God's plan; this is God's way; and the *spirit* that would teach *any* other is God's enemy, let *it* be in *whom* it may.

There is no doctrine, nor no teaching *but this*, can free the mind from bondage; neither is there any teacher of *Divine* Truth and the way of righteousness, *but the Lord in Zion!*

For 'thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a City of Truth' (Zech. viii. 3).

(Signed) ZION.

The design of this (*first* communication with Miss C.) throughout, is to *free* his correspondent from the 'vain philosophies' of Mr Greaves, to whose 'airy' teachings she had a tendency to adhere; and is in reality (though subtly conveyed) a strong condemnation of the processes the would-be wise and *naturally* intellectual, would put in force, and

imagine to be effectual to the attainment of 'Divinity!' There is none 'righteous' but God, and to **this, man** (in mortality) must be compelled to submit and bow, **whatever attainments** he is permitted to achieve within his sphere; and when *that* Righteousness—the 'Right Man' or Spirit—is communicated to nature by Gift of the Supreme and Only Source, then it can be taught to those who *will hear* and *bear* their 'Cross,' which is to make us right in Idea respecting God and His Son; and this Truth 'endureth for ever.'—C. B. H May 20, Year 73.

‘REVELATIONS’ REVEALED.

BIRMINGHAM, December 30, Year 9.

To Miss Clissold.

The 1st verse of 15th chapter of ‘Revelations.’

‘AND I saw a sign in Heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.’

Note.—This is not an outside work that might be seen with the bodily eyes. The Spirit is foretelling in a mystical way by the Prophet ‘John,’ the events of the latter times, or, in other words, the Spirit is showing how the Lord Jesus Christ should be revealed, when the due time should arrive for the Revelation; and it shows the *nature* of the Power that should be employed in producing that change in *Nature*, which the Scriptures all through speak of, viz., that the Godhead and manhood should become interwoven together; that, as the Spirit of darkness was the God of *this* world, and it and man were united, which unholy union produced unholiness and unrighteousness—so the Spirit of Truth, of Light and Love should come and break the evil in pieces, cast it out of man’s heart, and take the human mind (thus cleansed) for its companion, and be the God of all the

earth, reigning in knowledge and righteousness, and true holiness, forming the *heart in these Divine principles*, 'changing the vile body' from carnal to spiritual, from natural to Divine.

And as this was God's *decree for man*, He sends forth the powers ordained for the performance of the work, in the '*due time*,' *i.e.*, when the elect and chosen vessel appeared in visibility *on the earth*, I mean the man predestinated to be made according to the image drawn by the Spirit, through the Prophets in old time, which image or pattern was recorded in the Scriptures, till it should be completed or fulfilled in the Calling, Justification, and Glorification of this foreknown and predestinated being (*see* Rom. viii. 28 - 30), the Soul being created, formed and set apart for God's Temple—wherein all the *invisible* powers—both of evil and good—are to assemble and congregate, in order that the one (the evil) might be manifested for its destruction (*see* Zeph. iii. 8, 9), and the other (the good) for its everlasting establishment, and triumphant victory and *reign over evil*.

This *individual* soul is made a Theatre where *all the Scripture 'characters' appear*, each *performing* their *part*, only the parts are *realities*; evil and good are both performed and brought forth to view, *realised in the soul*, the one felt in all its bitterness, the weight of which sinks the soul down to the lowest hell, and afterwards it (the soul) rises out of the *mental* death, and then the good is realised and enjoyed.

And this is done in this elect vessel for the good of all, that all people might have the *real* good and the REAL

evil fairly represented to their view, that they might have the accurate knowledge of both, so that they might depart from the one, and receive the other and have it in possession. Therefore it is written of this created being, who is (spiritually) both male and female, and therefore is named Adam, 'We are made a theatre unto the world, and to angels, and to men' (*see* 1 Cor. iv. 9); therefore, whosoever would see and know the truth of Scripture, and of *all* prophecy, must of course visit this *spiritual* 'Theatre.' Here they can see, learn, and know what 'the world' is, as *the Spirit* speaks of it by the Prophets, here it is laid open, for here all the principles and spirits of the whole world are manifested, and here are the 'innumerable company of angels, and the spirits of just men made perfect' (*see* Heb. xii. 22, 23), that is, 'Abraham,' 'Isaac' and 'Jacob' brought to *their perfection*, and whose names *consequently are now*—the 'Father,' the 'Son' and the 'Holy Ghost.'

Therefore, where all these spiritual intelligences and powers are gathered together *in one*, there is 'Heaven,' or 'Zion,' or the 'Church'; and this is the Heaven where this 'sign great and marvellous' appeared, viz., the seven Angels having the seven last plagues. *N.B.*—These were the seven *last* plagues, signifying that the soul or heaven *had* suffered many plagues ere this; but since *lingering* judgments, or lingering plagues could not purify the Heaven from its uncleanness, at last must come the great tribulation, the seven last plagues, the last that ever shall come upon the soul (*see* Dan. xii. 1); for these punishments shall be effectual in the overthrowing and destruction of Babylon (*i.e.*, the Spirit of confusion which made the Heaven unclean), and in purifying the Temple from the den of thieves

and from all their works, that God might dwell *there*, that it might be God's Holy Temple, or *the Temple of His Holiness* ever after. For God punishes only to correct, and to work the decreed *change*, and when the evil is cast out and the change effected, no more plagues are required, so that these were the last, the blowing of the trumpet in Zion, the sounding of the alarm in the mountain of God's Holiness, which brings the fulfilment of the 2nd chapter of Joel, *see* 1st verse in particular, also the prophecy by J. S., 'As the dreadful thunder from on high, brings down the rain, and then clears up the sky. So shall the dreadful thunder of my Word, first sound aloud the *Coming of the Lord!*' Job. xxvi. 11—'The pillars of heaven tremble, and are astonished at his reproof.' This must be to purify the soul, the 'heaven' which was in complete disorder, and by the influence of the powers of darkness, stood in strife against the wisdom and ways of the Lord in his coming; therefore these wars, these plagues, must precede the coming of the Lord, these were the *signs* of his coming, signs 'great and marvellous' *to the soul thus visited*.

Seven Angels appeared in Zion, but the heavens being yet unclean, these seven Spirits of God *appeared* to the affrighted and astonished mind as seven demons, for they were the seven plagues *to the mountain of corruption* in the human heart; 'in them was filled up the wrath of God,' whose just 'wrath' was now kindled and stirred up *against the evil*, to cast it out that it might perish, because evil nature stood in the way as the rival of Almighty God, preventing the union of the Lord and the soul in love and truth.

Therefore God manifests His '*jealousy*' against *His rival in heaven*, and fulfils His word recorded in the Bible

(Zeph. iii. 8), 'All the earth' (or all that is earthly) 'shall be devoured with the fire *of my jealousy*.' Therefore the 'heaven' that God chose for His *dwelling-place* must be 'purified by fire,' *called* the 'wrath of God,' which severe chastening was to the soul as a terrible burning consuming fire; not that there was *any wrath* in God, but LOVE *only*, but His love to man, because He would take him for His own, compelled Him to *appear* wrathful and angry in order to bring the soul to submission and obedience, that it might give up its *self-will*, and renounce and let go the falsehood, and receive the Divine nature. 'God doth not afflict willingly nor grieve the children of men' (Lam. iii. 33). But He doth it that man might fear before Him.

2nd verse, Rev. xv.—'And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.'

The word given by inspiration through the Prophets all down through time, was so mysterious that no one could fathom its depth, and it has *troubled the minds of all*, and that sorely, who have been anxiously searching into it to find out the decrees, and the mind and will of God concerning man.

'Wide as the ocean are my ways;
Unfathom'd deep are my decrees.'—J. S.

The *recorded* Word is 'the sea,' the roaring of which, and the lifting up of the waves thereof, should be heard to the terror and amazement *of the disobedient soul*, in whom the word should come in the *power* of it, to be fulfilled, the

roaring, or threatening of which should follow the soul as wave upon wave, or one affliction or stripe succeeding the other, which roaring of the voice of God in the *application* of the recorded Word, in the power and force thereof to the soul, making the heart fail for fear, looking for everlasting death and destruction, should be the immediate signs of the Lord's coming in the soul. See Luke xxi. 26 — 'Men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of *heaven* shall be shaken.' It was a sea of glass; the soul used the Word looking through it 'as through a glass darkly,' to see if possible the way of the Lord's coming; this the soul did for a long period prior to the powerful visitation of the Lord to it, for *by faith* it saw that the Lord was near to come, and the soul believed in his coming, but saw it through this sea of glass, *but darkly*. But now that it came to the time that the Lord was to be *revealed*, the sea was mingled with fire, *the Word* was clothed with sharpness and fierceness, 'sharper than any two-edged sword,' it cut into the vitals of the soul to divide the evil spirit from it, 'making manifest the thoughts and intents of the heart' to itself, discovering to it the knowledge of its '*sin*,' that 'sin' (disobedience to the Divine Command) 'might become exceeding sinful,' and that the discovery of this might cause the soul to humble itself, and lie very low before God, clothed with the sackcloth of humility, fulfilling what is written in Isa. l. 3, 'I clothe the heavens with blackness, and I make sackcloth their covering.'

Then when the soul is brought here, it discovers in itself the enemy of God and man, viz., *self-will* and *pride*, *self-wisdom* and *self-righteousness* (the very principles *discovered*

in Mr G. and Miss C. by their opposition.—C. B. H.). And *then* it discovers that these principles forced it into disobedience, and rebellion against the gracious Creator and His laws, blinding the understanding so, that the soul *put from it* the mercy and grace which God designed it to enjoy, viz., the knowledge of its *Sonship* and the *being made* 'Heir of all things.' This was the disobedience, the soul through the influence and deception of the spirits above named, kept standing afar off, bowing down its head like a bulrush, and thought it the *highest presumption* (and yet through self-pride) to *obey* the command, viz., 'Put ye on the Lord Jesus Christ.'

Therefore there was a necessity to plunge it into sufferings, sorrows and woes, that *by these* he might *discover* his own *real* character, and learn obedience *by the things* that he suffered.

Then obedience rises above the '*beast*' (disobedience), and the victory over the beast is obtained, and the beast is taken and his body given to the burning flame, *i.e.*, the *spiritual* flame of the Divine *love* and *light* ('Jesus Christ')! which, or who arises in the soul at the moment of its yielding obedience to the Eternal will, and the beast—disobedience is conquered and put down. And now the *true* life is come, and victory is obtained over the '*image* of the beast'; no more does the mind image to itself vain *imagery* from the dark ground of the beast-nature, but God being risen in the soul, and laying *His* truth therein as the foundation-stone, whereon to build the noble superstructure of everlasting righteousness and princely dominion,—'the Topstone is brought forth with shouting'; the Divine nature reigns in the human, over the beast and

over his image, and the soul and mind prophesies from the true ground (viz., Christ in *US*); then comes forth truth, justice and equity, righteousness, peace and joy in the Holy Ghost, instead of the vain imagery of the beast-man upon the meaning and sense of the mysterious word.

Victory is obtained also over the mark of the beast. The soul while it stood in disobedience, being blinded by 'sin,' was in truth and reality the true Scripture 'Cain,' and by its disobedience and self-will was *marked* for banishment, to be a fugitive, and to suffer the total loss of the Divine favour; for through its self-will and disobedience it would not let live the *good principle*, but slew his brother (the *obedient* 'Abel'), therefore was the soul marked for sufferings. But see the Divine, the infinite goodness and wisdom—the soul that was marked for sufferings, was marked *by those* sufferings, *they were* 'the mark' that his eternal life was secured unto him, when the pain and sorrow and mental death (procured by the *disobedience*) was borne and passed through. This was 'the mark that God set upon Cain,' which should at last *save* him from his fears that his eternal life would be lost. The sufferings were the 'sign' that God gave unto 'Cain' that no power should slay his (eternal) life, because God's decree was that he who suffered should at last be the judge, both of 'quick and dead.' So Cain (the soul), when he begat a son, 'Enoch' (*i.e.*, *obedience* or *dedication*), and also building the City 'Enoch'—*in himself*, then got the victory over the dreadful fear that he was *marked for* everlasting and perpetual *banishment*; he now saw that he was marked for redemption and restoration.

So the soul *got the victory* over the *mark* of the beast;

then he 'walked with God,' and was not found (any more in evil) 'for God took him.'

'And over the number of his name.' The name of the beast was 'Satan,' therefore was the soul *numbered* to the sword, and made to bow down to the slaughter, fulfilling that Scripture in Isa. lxv. 12 (read), because Satan formed a *part* of the soul, and caused it to forsake the Lord (its better *part*)—that is to say, unbelief and disobedience was the *corruption of nature*, and brought the innocent soul into sufferings which were numberless. 'Who but himself knoweth the number?'

'Let him that hath wisdom count the number of the beast; for it is the number of *a Man*, and his number Six hundred three-score six' (Rev. xiii. 18). He was the world, he was the flesh, and he was the devil; while these three *principles* predominated in the soul (through its ignorance), they wrought the disobedience, and *this* 'sin when finished brought death,' then reigned what is signified by the Six, six, six, 6, 6, 6, viz., the great tribulation; 'sin reigned *unto death*,' but the Divine decree was that 'Grace should reign through obedience' (*i.e.*, righteousness), 'unto eternal life' (*see* Rom. v. 21). So that the soul obeying God, its Maker, overcame the evil beast with all his name, number and nature, and the affliction consequent upon disobedience ceased, and there is no more death, neither sorrow nor crying, for the former troubles are forgotten; and the *Spirit* is poured out upon all *flesh*, which has 'changed the vile body, fashioning it like unto his most glorious body,' according to the word on record in the Scriptures (Phil. iii. 21).

'And they that had gotten the victory over the beast,

and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.'

Now the soul's life that was slain is risen again—the first and second birth of the Divine Life appeared plainly in the soul, according to the Scriptures, having by the process described, formed themselves in the mind of the creature, which mind, where these *births* took place, is the Harp of God, denoting the country of which the character is a native, viz., Ireland, the Sacred Island. The *mind* is therefore the Harp of God, because the eternal love ('David') doth use the mind and powers of the creature, as his instrument to make known the truth, and to set forth the hidden beauties of the mysterious allegory of the Scriptures; as it is written (Ps. xlix. 4), 'I will open my dark sayings upon the harp.' And it is done accordingly, and will go on.

Now the power of the Divine *love* 'Jesus,' and the power of the Divine *light* 'Christ,' having become *human* in the humanity, they stand with the human soul *upon* the sea of glass, viz., the Word given through all the Prophets down through time, for 'to him'—viz., this union of God and man, the *one Christ*—'gave all the Prophets witness.' Therefore the Man of God, thus made God-man, calls all the Word his own; it was written for him, and in him it is all fulfilled.

That is, in his creation and Paradisical life, and in his *fall* from that *state*, in his sufferings and death, and in his redemption and deliverance from death; in his then *dying unto sin*, and his resurrection, ascension, and glorification, sitting at the right hand of power, etc.;

in all this the Scriptures are fulfilled. So that he stands upon the word, for he is the *personified Word*; he is 'the Book' in which all the *Living Word* is PRINTED!

This then, dear friend, is called in Scripture 'knowing the Lord.' 'Thou shalt *know* the Lord.' This is the Marriage—the 'Marriage of the Lamb'! Who then is 'the Lamb'? Let us inquire. Is it not he that was 'brought as a lamb to the slaughter, and who, as a sheep before her shearers is dumb, opened not his mouth' in reply against God, nor 'charged God foolishly' on account of all the shame, pain and reproach that he had to endure? In *which* 'humiliation his judgment was taken away,' and he was 'cut off from the land of the living'? It was he. And who then was the 'Lamb's wife'? Please to consult Rev. xxi. 9 and onward, and it will be seen that 'the vision and city of Peace' is the Lamb's wife. See v. 12—'Worthy is the Lamb that *was slain* to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.' Now note well, this Lamb because 'he poured out his soul unto death,' and by *endurance* conquered death and hell, and then 'died unto sin once *in the end of the world*,' because *he did this*, and was 'obedient unto death,' even the death *prescribed* for him by *the wisdom of God*, the 'death of the Cross'; because he was *thus* 'slain,' he was found 'worthy' to receive from God, the Eternal Father, the above-named power, riches, wisdom, strength, honour, glory and blessing.

Do not the words plainly imply, that prior to his being slain, that until he endured the sufferings and

death allotted him by Infinite Wisdom, that till he went through these, he was *not in possession* of those eternal promises of Almighty gifts? But now he has '*power*' given him, power 'to execute *judgment* because he is the Son of Man'; and '*riches*'—'*durable*,' even the Righteousness of God—he has, and is therefore no longer poor and mean and weak; '*wisdom*' is his also, *spiritual* wisdom and understanding; '*strength*' he has given him, yea, almighty strength of *mind*! So strong is he made that he shall overcome all his enemies; he is so strong in mind that, 'though being found in fashion as a man, thinks it not robbery to be equal with God' (see Phil. ii. 6-8), yet 'makes *himself* of no reputation, but takes upon him the office of a servant.' '*Honour*' he has put upon him too; he has the Great Eternal God for his *immediate* supporter, who has sworn to him, saying, 'Fear not, I will hold thine hand.' He has '*glory*' bestowed also, *i.e.*, the Eternal ever-shining Light; and '*blessing*' too is given him, as it is written in Ps. xxi. 6, 'For thou hast made him *most blessed for ever*: thou hast made him exceeding glad *with thy countenance*.' Please to read this Psalm through, for it is of this 'Lamb of God' that it prophesies. He is the 'King' therein mentioned.

Then, dear friend, as this Lamb is the 'only begotten of the Father,' *begotten in truth and love*, all people that desire to be with the Lamb, and to live with him in his happy Man-Sion, will *marry with him in truth and love*. This is the *true* marriage for all, and all other ideas of marriage (spiritually) are a delusion and an airy dream.

If God so honours His Son, how can any walk with God, or agree with Him, who follow their own wisdom, and their own unscriptural *notions*? and 'set at nought him whom the King delighteth to honour'—with His own graces and perfections and immortality!

Now let this be the Basis. Let all drink into the one spirit—Love, the Spirit of the Lamb (the harmless, playful, innocent *Truth*). Then when they drink into this Spirit, having the same light and love as the 'first-begotten from the dead' (in sin), then, I say, the males and females that unite together *in these principles*, under the full reigning power and glory of God in them, their children will be begotten in their spirit and principles,—at least, their children will be born with such a ground in them, that will bear the glorious fruits of Life eternal! [if kept free from weeds, *i.e.*, the acquisition of worldly interests and knowledge, as opposed to the Divine.—C. B. H.] In those children there will be *no opposition* to the Divine love, truth and wisdom; their parents, and others that may be appointed, will teach them the Divine truths so soon as *understanding* begins to dawn in them, which truths and love they will drink in naturally, there being no opposition *in pure nature* to the Divine Life. *Thus* will the holy and righteous seed grow, multiply, and increase *upon the earth*, till by degrees they will entirely supersede and overpower the old generation, which shall have no more footing *here*!

And now, by way of conclusion, I will just tell you what I would do had I my will and desire *as a man*.

I would, in some part of this country, form a Colony

of all those who, by the reception and knowledge and power of the Eternal Life in themselves, are *perfectly willing* to leave this world (as it is) and *all its concerns*, and would live *wholly* for and to God in the spiritual eternal life!

I would gather together all such persons, and we would go and live together in one body, as one family (under certain regulations). We would have one kind of diet, and it should be of the plainest and most wholesome kind. Nothing should be made use of but what was good and *necessary* for the proper sustenance of the body, and to preserve it in a state of health, that the mind might be free and open to receive clearly the Divine instruction. We would live together *for God alone*. There should be a school for children, and a place for our public speaking, where the Holy Word of Truth should be held forth to the whole body.

And separating ourselves thus from the world (and all of its spirit and desires), we should grow into a powerful and mighty people!

This is but an outline of the idea I have in my mind, for the outward visible state of the future *spiritual* race. And the *time* will come when I (the *Spirit* 'Christ') shall put it into practice and carry it into effect. I have a vast deal more to say yet upon this last, and every other point herein mentioned, but I leave it till another opportunity, with my best and most ardent wishes for your everlasting happiness, and eternal welfare.—Your sincere friend,

ZION.

N.B.—So called by the will of God; 'Ward' being crucified and put to death, and the 'Zion' and 'Sion' life being made manifest. May you Live!

Written in the month of December, in the
Ninth Year of Messiah's coming.

Zion draws this (latter) picture here (after giving the spiritual light of this 'Revelation') to *attract* the mind he was addressing, which he knew was intent on the purification of the bodily life, and engrossed with theories of a superior animal existence, so he gives this kind of food as a *bait to allure*; not that he personally had any expectations of realising such a plan, while in visibility here, but that he would lead the spirit—by these figures—to the Divine *Substantiality*. —C. B. H. Year 57.

'There is nothing promised to me in the Scriptures' (he says subsequently to C. B., Sen.) 'but tribulation *while I am in the World*. I once—at my first coming out—thought very different, but then I was deficient in knowledge, and I now put away these "*childish things*" as silly and foolish expectations. It is not the will of God that I should have any settlement in earthly things, for the Lord is my portion.'

MAN BORN TO DIE, ETC.

BARNESLEY, *November 7, Year 9.*

To Mrs Holland.

DEAR SISTER,—I have been going to address a letter to you for a long time past, but circumstances have prevented me doing so from time to time; but as I hope that you have in yourself a good portion of the Spirit of Judgment, which has enabled you to see the true Christ, and, *seeing* him, to feel a good degree of his *saving* power, you can live upon that bread of life, and not feel that hunger and want that is felt by all those who stand in the outer court—I mean who stand in the wisdom of mere man, and whose religion is a mere outward religion, made up of mere forms and outward ceremonies, and of vain conjectures about the meaning of the Scriptures.

‘The young lions,’ saith the word (Ps. xxxiv. 10), ‘do lack, and suffer hunger; but they that seek the Lord shall not want any good.’ Now, by the young lions is meant, all those that are sons of the old lion—the ‘Devil’! *i.e.*, in truth and reality, outward historical ‘Christianity’; the sons of *that old lion do* lack, and *suffer* hunger.

Don’t you hear them cry, ‘God be merciful to us,

miserable sinners ; O God, give us our daily bread ! O God, *Redeemer of the world*, *forgive* us our manifold sins ! O God, Light of the world, enlighten our darkness, we beseech thee, and untie our fetters and chains ! For though you died for us, yet we, your ministers, are tied and bound with the chains of our unbelief. O let the pitifulness of Thy tender mercies loose us !'

Then you see the young lions *do* lack, and suffer hunger. Now when the Lord, by the Prophet spoke of what should come to pass in the last days, and of the 'New and living way,' the 'highway,' the 'way of Holiness,' he said that no lion should be there, nor that no ravenous beast should go up thereon ; but the wayfaring men should be there, and they, though fools, should not *err therein* (Isa. xxxv. 8, 9). Now when he said that no lion should be there, he meant that the historical Christianity and mere *letter* religion, he would put down and destroy in these last days, when he should bring forth the fulfilment of the Scriptures, as God meant them to be fulfilled. This would, in the due time, totally throw down and destroy all religion that the beings called men had, by their mere opinions upon the Scriptures, set up as religion.

'There is a path which no fowl knoweth,' saith the word in the Book of Job xxviii. 7, 8. 'The lions whelps have not trodden it, nor the fierce lion passed by it.'

Not Historical and letter Christianity, nor any of her sons, did ever tread this path ; the 'vulture' feasted on the dead, and never saw this path. Now the 'vulture' is the carnal mind that *can* only feed upon the *letter*, 'the carnal mind is enmity against God (against Heavenly

Light), it is not subject to the law of God (*i.e.*, of light and love), neither, indeed, can be.'

And historical Christianity may well be called a fierce lion, for of all people that ever hated the idea of *inward* and spiritual worship, and persecuted the Spirit of God in any by whom God sent an immediate message to the world, the people called 'Christians' have been the most persecuting; they have been fierce, even like a hungry 'lion,' against all who have had the Spirit of Inspiration with them to foretell future events, and to speak against the vain forms that were set up contrary to God's ordinance. For those who set up the idea of an outward Christ, literally and bodily crucified, *imagining* that such a Christ had come, and had so died for their sins, they, of course, believed that all prophecy had ceased; therefore everyone that spoke *by the Spirit*, being inspired to foretell of the coming of Christ, were counted by the letter religionists, impostors, and in all ages (I mean in all the ages of the outward, false, or *Anti-Christian* 'religion') these servants *of the Spirit* were persecuted and put to death.

The fierce lion tore them to pieces; such was their enmity against the Spirit of God in His servants, which testified against the works of men's hands, and spoke of a Kingdom that should supersede, overturn and destroy the outward, visible, literal fabric that they had set up.

This all the Prophets spoke of as much since 'Christianity' was set up or *invented*, yea, and more so, than they did in ages prior; the Spirit never ceased, but ran on from man to man, and woman to woman, prophesying and foretelling of Christ and his coming; showing

how Messiah should be born, and die, and *be born again*, and *then* the 'Kingdom of God' should be seen and enjoyed on earth.

Then we purpose to show in a brief way, how the *Christian* Religion *does* begin, and when and with whom it commences; and in doing which I must beg your consideration of two texts of Scripture, one of which speaks of the first coming of the Lord, and the other of his second coming; for certainly he must be born once ere he can be 'born again.'

The Scripture pointing to the first birth is in the Book of Job xiv. 1, 2—'*Man*¹ born of a woman is short of days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.'

The other Scripture is in John iii. 3—'Verily, verily, I say unto thee, Except *a man*' (viz., the Divine *Man*) 'be born again' (*i.e.*, of flesh and of spirit), 'he cannot enter into the Kingdom of God.'

The first of these texts, out of Job, always serves for a very moral discourse at Church and Chapel. They tell you from it how short the life of '*man*' is, how soon he dies, and as his life is so short, he should spend it all in *preparing* for eternity, which he must pass into at his death, either to be happy or miserable for ever and ever, etc., etc. And this is the *whole* they make of it.

They see not that it *was* 'given by inspiration of God,' and that it sets forth how the Lord of Life should make his first appearance in human nature, that he

¹ *Not* the two-legged rational animal, but the spiritual *creation*, or God in the mind.

should be born of a wo-man, a vessel made by God for the purpose, who should be a woman spiritually—a she-man; and that her very Maker should become her Husband, as it is written in Isa. liv. 5, 'For thy Maker is thine Husband; the Lord of hosts his name.' This must be, however unpalatable to the 'carnal minds'; we have not them to consider in delivering *the Truth of God*; we have to be faithful, and to declare the whole truth. Then if this woman's Maker is her Husband, it is that he may impregnate her with His seed of Life, or Holy seed, and *beget* a Son *in her*; yes, truly, and so it is. This is 'the Virgin' mentioned in Isa. vii. who should conceive, as there declared, by the power of the Highest, and so she does: the Love of God is shed abroad in her heart, or in her womb, and she brings forth a *birth of the Deity*—that 'Holy Thing' called the 'Son of God, Jesus,' because it is begotten by God; the will of the *virgin-mind* fully consenting to the love embraces of the God of Love.

But this birth was very tender; he came forth like a flower—ah! like an early flower in the very dawn of Spring, or ere the Spring had hardly opened, while as yet the cold winds blew, and nipping frosts chilled all nature; so this *child of love* was born, while yet *its adversary* was in the humanity—I mean unbelief, with all its train of evils. This '*Herod*' sought the young child's life to destroy it, and the child had to fly—the flower was cut down; it fled as a *shadow*, and continued not; it was gone! Sin slew him, or caused his (the *new Life's*) *departure*, and then death with all its glooms and terrors reigned over Zion, *the Mother*!

Then did Zion 'sit upon the ground, desolate and afflicted' (read Jer. xxx., and xxxi. 15-17; also Lam. iii.); in this affliction the *curse* was borne; it was 'expedient that Jesus went away,' for the Scriptures could not be fulfilled which spoke of this great tribulation, unless the *Bride* was so left and forsaken. For it was written, 'I have called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.' Again, 'Zion hath said, The Lord hath forsaken me, my God hath forgotten me!'

Then here, in a brief way, we show you the birth, crucifixion, and death of the Lord; all which is a spiritual work; and now he reappears, he comes again (*i.e.*, the Holy '*Ghost*'), fulfilling that Scripture in Isa. ix. 2—'The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.' Again, Isa. lx. 1—'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.' Read also li. 17-19, and lii. 1, 2. Now here is the second birth of the Lord—'born *again*' in the *same* soul, for the Love (Jesus) returns again with *wisdom* and *power*, *then* 'is *Christ* risen,' and become the first fruits of them that slept; and as by man's (*i.e.*, the she-man's) disobedience came death, so by the she-man's obedience comes the resurrection from the dead.

The woman now receives her dead to life again, because she put on charity, to acknowledge her sentence, to endure sorrow and pain, just, because she took the forbidden fruit; and to cast the *blame* on the *spirit* that blinded her, and *there* the blame forever rests, and she (or they) are free.

And she believed that God was able to raise up her son again to life, and as she believed so it was to her; and now her son liveth and reigneth, and dieth no more—death has no more dominion over him.

So now the Lord Jesus Christ is in his holy temple to guide you into all truth; the Redeemer is come to Zion, as the Scripture saith, and all that join with the Redeemer in Zion, they will *by him* be redeemed from all evil and spiritual wickedness.

I have written this letter, comprising in a *brief* way *the whole of the doctrine of Zion*, chiefly as an answer to some who have asked the question, 'Art thou he that should come; or do we look for another?'

Let such *examine* the Scriptures and the Works of Zion, and then they will *see* whether or not he that was promised is come; and let them but *submit* to be *taught* of *him*, and then such will know the truth for themselves; for he that will do the will of God, shall know of the doctrine whether it be of God, or whether I do these things of myself.

From ZION,

THE LORD IS HERE!

THE TWO SERPENTS.

BRISTOL, *March 24, Year 10.*

To Mr C. Bradley, Sen.

MY BELOVED BROTHER,—Your very kind letter, along with your son's, gave me great consolation. Perhaps you do not know how much I feel in reading your letters, to see the *fruits* of righteousness and truth *growing* where it has been *planted*.

Oh! what am I—as a man—that God should so honour me as to make me His Almoner, the Dispenser of His very Word of Life, and that I see it to be *Life* to others?

I am overwhelmed at times with a flood of feelings (reflecting on this) too big or too overflowing for utterance. I feel repaid for all the sufferings I have passed through, of which I say, 'The sufferings of *that time*, though so bitter and heavy, yet indeed are not worthy to be compared with the Glory that *followed*, and the Goodness and Mercy that *shall* follow, and be with me for ever!'

And when my children see and believe the sufferings of their Spiritual Parent, and they derive virtue from the wounds; what, then, are the wounds and sorrows, but causes and sources of joy. Eternal praises be ever given to the God of Light and Love, that He sent me down to

hell ! it was there that the Bright Gem of Eternal Life lay hid ; there it was that the two contending Nachashes first saw Mercury's Rod, which ended the quarrel, and brought them to kiss each other, and both ever since have twined round the said Rod. And now the Roman Ambassador goes forth on his embassy of *peace*, carrying his caduceus, putting it forth before him as he negotiates for peace with the neighbouring nations.

Now these two contending *serpents* are Satan and the Lord—*One* Wisdom in the soul (of Ward), bearing two fronts—making two different *appearances*, first in the flesh, after-ward in the spirit.

'And there was war in heaven.' The first Nachash (Satan) bit or bruised in poor Ward, the *heel* of the Nachash *Christ* that was *to come*, and the bite was a bitter bite, it was a *mortal* wound, more bitter than wormwood and gall, and the sting was 'damnation'—the *loss* of Life-eternal !

Oh, my God ! there is but Thou and Thy creature that can know the quantity of bitters which composed *that cup* ! But at that awful hour Mercury threw down his rod, and the rod spake and said, 'Now Nachash has bitten you in the heel, or tail, you must bite his *head*.'

And in an instant it was done, *by casting the blame* on the first Nachash, *i.e.*, the *wisdom* that *blinded* the creature, and caused the disobedience and the fall ; this was the Nachash Satan—*Wisdom in disguise* ! Now the *last* Nachash (*i.e.*, the Wisdom that was *behind*) cast the blame on the first Nachash, and withal said, 'Avenge me of mine adversary !' Then it was seen directly

that the first Nachash and the last, *both were of the same God.*

Sin brought death, and out of death came life; and if no one was damned there would be no *redemption from* damnation, from sin, death, and hell.

So God made evil that *by it* He might make good. And good could no more be made without making evil *first*, than I could make a pair of shoes without the stuff, and indeed the evil was the very 'last' on which our *good* shoes were made. Then you must praise the last as well as the shoe, although it is not the 'last' that you *wear* now, but the shoe; but I tell you that no shoe could be made without the Last.

So now the first and the last kiss each other, entwined on Mercury's Rod—the *once* hidden Wisdom. . . .

Now I leave you to ponder on this.

ZION.

'Ponder' on the wondrous work of the Great Giver of all Good, in so identifying His own immortal Flame with nature, as to become one with it in its corrupted and defiled state, and so making His very offspring Devil or Evil, in order to gain the human soul to work with it, its upward way through death, into the 'glorious liberty of the Sons of God.' First devil-man, then God-man! 'The Lord is the Maker of them *All*'—
C. B. H. Year 57.

DAWNING OF THE NEW DAY.

(*Last letter after the series, February-March, to come in future Vol.*).

BRISTOL, April 10, Year 10.

To Mr Greaves.

DEAR SIR,—I should have written to you before, but that I expected your coming here soon ; but as your letter just came to Miss Clissold (Mr Bucknall informs me) in which you state that you may be detained in London a fortnight longer, I thought I would write. I have had the pleasure of seeing Miss C., and of conversing with her, in company with Mr Bucknall, whose spirit I like much ; he is much absorbed in the doctrine of Swedenborg, but on some points we agreed very well, but, like yourself, the individuality he objects to.

I confess I am grieved to find I am so misunderstood upon that point, yet I do not wonder at it, because the Scriptures *forewarn* me that so it would be, and consequently *forearm* me to bear that reproach. I have no wish to lead the mind of any to myself, that is not my object, nor is it my seeking. Here it is that I feel hurt. Allow me to explain myself upon this point to you, if I can, this once.

Evil, sir, has ever been in the *womb*, travelling on all down through time, till it should find a being in whom

it should be *born*, and surely it could be born *only* in a mind prepared for the purpose.

Take here a view of the time past of the old world, divide it into periods, each period call an hour—One, Two, Three, Four, Five, Six, Seven, Eight, Nine, Ten, Eleven, Twelve o'clock. All the Prophets prophesied in each of those 'hours,' or *periods of time*, and each individual had his work to do, he was appointed *individually* to a certain work; and he or they that stood at One o'clock had to do his special work for that period of time, and they who stood at Two, Three, Four, and the succeeding periods, had (as individuals) to be appointed to their peculiar work. And as each man was individually inspired, and personally called to a certain work by God, would it not be grievous to the Spirit to deny *that individual's* call and work?

For as God called the Individual, and gave him his work to do, would it not be great obstinacy and disobedience in anyone, to deny the individual call of that person? And would not they be found fighting against the Spirit of God, if they rejected the Individual when he gave sufficient proofs that he was under the Spirit's inspiration?

We have no account that everyone was under the power of inspiration. No, only such and such an individual had the gift. And, indeed, I do not know who would *choose* it for themselves, for such individuals had always *much to suffer in the world*, on account of the *testimony* they had to bear for God, according to the place wherein they were called to stand, and to the 'hour' in which they were appointed to watch.

Well, sir, as there *were* individuals called to do the One, Two, Three, Four o'clock work, and so on, must not some individual be called to do the Twelve o'clock work?

I think you will allow this, if you believe that God in no age or 'hour' of the past *night*, left Himself without witness that *He was*, and that He was the 'rewarder of them that *diligently* sought him.'

Then, as particular individuals were appointed each 'hour' of the night, to do the work of *that* period, surely (to bring the *old* day, which I call 'night,' to a conclusion) one must be called to stand in the midnight hour, and the *work* of *that* 'hour' he must do, and the solemn and awful trial of that hour he must endure; evil—spiritual, supernatural evil—must come to ripeness and be approaching its *birthplace*.

The *spirit* 'Satan' was ever among men, though it was not called Satan or the Devil *till it was born*, and when born it manifested its existence and presence, *by its opposition* to the *Day* that was to come, thus being the '*adversary*' and enemy of God.

For the *seed* of the *Day* that was *to come*, was certainly sown in the mind of the servant who was called to stand in the midnight hour, *i.e.*, to descend into the great chaotic gulf. The seed of the *Day* was sown in this soul, and therefore it had to descend into the great gulf (death), and to endure all the horrors of the spiritual midnight, till the cry went forth, 'It is finished!' Because in the very being who was called to descend into all the midnight gloom, under all the terrors of that Hades, *there* the Morning Star of the New *Day* must arise! for the 'light must shine out of darkness.'

And it was the *oppressed* 'seed of the woman' (which was sown in the corruption) that, when the midnight horrors had done their work, cried, 'It is finished!' The 'midnight gloom,' the 'hell,' the 'death,' the 'power and hour of *darkness*,' was finished, was ended; and now the seed of the woman must rise, and come to the degree, 'Christ,' *i.e.*, Love and Wisdom, that all-powerful Nachash which should, in the due time, come unto or rise up in the soul (which stood in the midnight hour, and is called in Scripture, 'the world'), and restore all things that were experimentally lost in the great chaotic gulf.

There life was lost, and out of that mental experimental 'death,' life must *spring* or arise to begin the New Day!

So that all-powerful Nachash, which has all evil laid upon it, that oppresses it even unto death, this is Christ—the Conqueror and Spoiler and Destroyer of 'hell' and 'death'! And this Nachash is called 'Woman,' because She is the Mother of all *living*; She is appointed to *conceive* all that is true and all that is good—as God means good; She conceives and bears into the great world, for the *universal* good, the true light of the Scriptures, and of all writings indited by the Spirit of God in *old* time; which spirit (of inspiration), because it made no straight path for the feet of man, but crooked only—all was *mystery*—is called the 'crooked' Nachash, or Serpent; but now the Woman, because She is the Wisdom that understands the meaning of the crooked spirit's words, is the Nachash that makes the crooked straight; She explains the crooked or mysterious word and ways of God, and is therefore the 'straight Nachash.'

Now what glory does J. Ward take unto *himself*? Verily, if I were understood, it would be seen that Ward makes himself but the 'wilderness,' where the crooked Nachash was lifted up, the Prince of *wildness* (or bewilderment), the fiery, flying serpent, and his bite was wormwood, and gall, and death.

Then, in the same Wilderness, must the straight Nachash be lifted up, that *by it* the wound might be healed, and life and peace follow; and thus 'like cures like.'

Then, come now, the clock strikes 'One' of the New Day, and who is it that must stand in that hour? Where's he that stood in the midnight hour? for that's the man. In *him* the *morning* of the New and Spiritual Day must dawn! Others (in their degree) will be called to stand in all the succeeding '*hours*' (or periods) *throughout eternity*; but from the dawning of *the Day*, or from when and where the '*DAY*' *dawns*, they must *date*, if they will be *in the 'Day*.'

But let any say or think what they will, if the *order* of God is denied in the development of the 'Night,' and the bringing-in of the Midnight, with all its glooms and horrors (as we have said), in the *appointed place* for it to come and *end in*—in which same place the 'Morning' must dawn—I say (and my word will be found true), if these *facts* are denied, the Scriptures are denied; and those who look for the Holy day, rejecting the true Guide, that Day they will not see by their *bright* talents; they may make a 'day' for themselves, but that is not the *Lord's* day; no, that day is far out of their sight, and out of their reach. The Spirit who visited Joanna Southcott said,—

'You, whose lamps are ready now prepared,
The midnight hour shall bring your full reward.'

It was God who gave these words, and they point this instruction, viz., that someone was appointed to stand in the 'midnight hour,' as we have said, and whoever should endure the pains of that hour, should have the full reward. And if that fell to Ward's lot, does he give a just offence by *declaring* it? This he knows, however, that if he offends man by the declaration, he does not offend God. And I hope that (as to the Individuality) it will be rightly understood from what I have said in this letter, of the experience I have passed through, and the design of God in that experience, viz., that the Scriptures might be fulfilled, and through it (the experience) be henceforth understood.

To this I will, while I have a being, ever stand, even should yourself and every friend I have now forsake me; for I cannot do otherwise. I have been *led* through it, the Eternal God is Witness, and I would go cheerfully unto death, and must go to death ere I could deny it. And death should end, and *then* I would not!

I do not set myself forth as anything but a sinner saved in Christ. I do not vaunt *myself*. Would that many who condemn me, were of the mind that God has *wrought in me*. I am nothing! I am not *worthy* of anything; but if God has blessed me with life, no *man* can deprive me of it. *His* is a *free gift* to the *worthless*! and this is the *best* that I say of *myself*—I am worthless!

This 'high' seat no one will grudge me, for perhaps there are few who would be ready to sit in the

same place experimentally, *knowing themselves to be such.*

No, no; most men set forth their own goodness, but 'Ward' rejoices that *he* has a *good* God, who, having loved *His own* who were in the world, He loves them to the end!

Sir, evil has been universal, but its malignity could not be *known* till Satan—the Devil was born, which is 'Cain,' or disobedience. And there could be no disobedience till the spiritual *law* was given, then the other (the carnal) law appeared in opposition, then the *Adversary* was born; and where he was born, there he must die by the hand of the Woman, who is the Good; and now *that Good* must be universal.

But the principle (that God's wisdom calls 'good') must have an individual *birthplace*, and that is the 'City of David,' '*Mount Zion*'!

N.B.—That where the midnight hour reigned, where that terrible sight, and fierce fire was, that was Sinai; but when that visitation of *death* passes away, and life succeeds, *there* is Zion. Where sin is perfected, there is 'Sin-ai'; but where Grace comes and reigns, through righteousness, there 'Zion' is established! *Mount Zion!*

WORLDS MADE BY *THE SON*.

108 TEMPLE STREET, BRISTOL,

January 6, Year 11.

To Mrs Bradley.

MY DEAR SISTER,—Ten years are now passed away, and we have entered into the Eleventh of the New Date; that is to say, it is now eleven years *since the world began*, or since God by His Son began to make the worlds, according to Heb. i., which reads thus,—‘God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto *us* by His *Son*, whom He hath appointed Heir of all things, by whom also He made the worlds.’ Now here is shown that *us* (the man-woman) is made Son. ‘Behold what manner of love the Father hath bestowed upon *US*, that we’ (Adam-Eve) ‘should be called the Sons of God’ (1 John iii. 1). In whom (‘us’) is revealed the first man Adam, a living soul, and the last Adam, a quickening *spirit*; these are the *Sons* of God, but the elder Son serves, or is subject to the younger. For it is the ‘last Adam, the quickening spirit,’ who now governs, he having the dominion—‘He that overcometh shall inherit all things; I will be his Father, and He shall be my Son.’

Again, *see* 2 Sam. vii., beginning at verse 12, there

'Nathan' speaks to 'David' (the same is Adam, the first man—note this well, for the Scriptures were given for *these days*)—'And when *thy days*' (David or Adam) 'be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed' (the 'new man') 'after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever; I will be his Father, and he shall be my Son. *If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart away from him,* as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: *thy throne shall be established* FOR EVER.' Then read again Heb. i. 8, 9—'Thy throne, O God' (Messiah) 'for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity, therefore God, *thy God*, hath anointed thee with the oil of gladness *above thy fellows.*'

Now we remark upon what is already said, first:— 'Hath in these last days spoken unto us by His Son,' when God *does*, in these last days, what He *spoke by the Prophets* in the former days, His doing is His speaking, and His *word* is a *perfect work*; God hath 'spoken unto us by His Son'—God hath *made us* His Son, *i.e.*, hath made the man-woman 'heir of all things'; and by making 'us' he 'made the worlds,' viz., the old 'Adam' and the new, these are worlds, one the world of sin and darkness, and the last the world of holiness (by obedience) and light.

'God spake, and *it was done*; he commanded the light to shine out of darkness'; so that one world has sprung out of the other, or the Man of Life rises up out of the man of death!

God said to the *first* man *when he fell*, and lay in grief, sorrow and woe, and the pains of hell and sorrows of death were upon him, 'Adam, fret not thyself, nor grieve overmuch, for out of thy *seed* shall spring a man, holy and righteous, whose name shall be "Jehovah!" He shall *put forth his hand* and *take* of the Tree of Life, the fruit of which is none other than Salvation.' This was telling Adam that now that he had become woman by *his weakness*, and was now crucified *thereby*, and was suffering the 'awful trial' and pangs of *child-birth*, to *bring forth* the fulfilment of the Scriptures, that through this death he should come to the knowledge of his *Sonship*, and then the all-powerful Nachash (or Wisdom), 'Jehovah,' should arise in him, and should tread under foot the old Nachash, or *serpentine Wisdom*, and Adam should by this operation, rise above the clouds and thick darkness in which he was enveloped, and pass again from the state Wo-man into the state God-man!—a conqueror, a victor, a prevailer *with God*—'an Israelite without guile.' This is what is meant by a man—*Jehovah*—springing out of *Adam's seed*. *This seed is the God of all power*, as it is written, 'All *power* in heaven and in earth is given unto me'; that is, all *knowledge* contained in the mystery of the *first* Adam, *the earth*, and the dark mysteries of the Fall, and also the power or knowledge contained in the prophetic Word, which spoke (in mystery) of the *Heavenly man*, the '*last*

Adam.' All this is in 'US.' 'Behold what manner of love the Father hath bestowed upon US, that WE should be called the Sons of God!'

Oh, what manner of love! Oh, how amazing!! Oh, how astonishing!!! Surely the Sun and the Moon (Adam - Eve, man - woman), one is confounded and the other ashamed, beholding the marvellous working and astonishing ways of wisdom, that WE, when in the awful trial, when in the depth of hell and in terrible black despair, when dangers affrighted, surrounding *us* on every side, and the terrors of the Almighty drove us to distraction, and the Rod smote the rock, breaking it in pieces; that at *this moment* the 'mighty earthquake should display the HIDDEN Son of God'; that the 'Mount of Danger' was the place where God would show 'surprising grace'; that as a flash of lightning the 'Ghost,' which was *given up*, should appear again, and SHOW US that we were the Sons of God! 'Wonder, O Heavens, and be astonished, O Earth, for the Lord hath *done*!'

Yes, the Lord hath done what he said by the Prophets, and hath spoken unto US by His Son, by making US His Son. 'Behold, what manner of love!'

And is this he spoken of by all the Prophets; is this indeed *Him*? Yea, verily, 'Behold the Man whose name is the BRANCH!' Is it not written, 'He shall grow up *out of his place*'? Ah! and was not his place Death? Yes, and *he is grown up* out of his place. Read Zech. vi., begin 12th verse (and compare it with 2 Sam. vii., 12th verse and on)—'He shall build the temple of the Lord, and shall bear the glory,' etc.,

and the counsel of peace shall be between them *both*, viz., the man-woman, U.S., the Sons of God, of whom it is written, 'Making in himself *of twain, one new man*, so making *peace*.'

See Jer. xxiii. 29—'Is not my word as the hammer that breaketh the rock in pieces?' Yes, it is the hammer that smote the rock into two pieces (man-woman), and when this was done, the living Gospel, the everlasting Light, the never-dying Truth, the holy Water gushed out. See Eighth Thought.—J. S.—'The smitten rock gush forth; the rod smites and slays and makes alive; now saves and now destroys.' Yes, and 'like a fountain it comes from on high, and yet the sinners do it all defy.' Nevertheless, the counsel of peace is between them both, and present and *eternal* peace is their lot who drink of these waters; so saith God, and His Word shall stand, *let 'sinners' say what they will*.

Then, I say, a Happy *New Year* is opened unto you; but what is that which you think sometimes, or are apt to imagine? Is it not that these waters may fail, or that the Cause may dwindle into nothing? Ah, be strong; judge righteous judgment; drink hearty, and *never mind who drinks not*.

Come away from all the world, and leave all things with God, who has wisdom to manage His own affairs *without your care*; and you drink, I say, and let others drink spirits if they choose; you drink of '*the Word*' which is God, and you have *Life* through *His Name*. Many drink ardent spirits, and their *minds* are inflamed thereby; but drink you God, and your blood shall be cool and comfortable, and you shall be at rest; while

the ardent spirit drinker is as a fire, raging with heat, and cannot be satisfied, or at peace.

But now I want to tell you something more, if you can bear it, on those words (2 Sam. vii. 14), 'If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart away from him.'

What! the *Son* of David commit iniquity? What! he that must build a House for the Name of the Lord, whose throne God swears to establish for ever? He commit iniquity? What need was there to put in that '*If*.' '*If* he commit iniquity,' etc. Now these things are said concerning the *Second* Man, even Solomon, when the *first* man should cease from his *labour*, and should sleep with his Fathers (or *rest* in God); these things are said of him who, in another place (Isa. xlii. 16, and xlv. 2), is spoken unto thus,—'I will make darkness light before thee, and crooked things straight; this will I do unto thee, and not forsake thee, saith the Lord that hath mercy on thee.'

Now then with what we shall next say, *away goes all the old rubbish; all old notions and ideas and preachments that you have heard about Messiah!*

Is it not evident from the words quoted, that this very *seed* of David, this *true* (second) 'Solomon,' that this 'second man,' the '*Lord from Heaven*' (for he was caught up *there*, and came down again from *there*), is it not clear, I say, that he is one on whom God has mercy, one who needed mercy? It is. Then certainly he is one who was in all points like another rational *animal man*, *only* God promised to make dark-

ness light *before him*, and crooked things straight, and that He would never forsake him, because God has mercy on him, and (mind) 'His mercy endureth for ever'; it can never have an end, nor can it ever cease, or be turned away from the object. God *rests* in His love!

And again, Is it not plainly implied in the words from the Scripture, that this character might in some respects do wrong, that he might go waywardly in some things, that he might not do wisely in all things, and that he might possibly bring upon himself the Rod threatened? Certainly so, because he is a man subject to like passions as others; *only* I say, that God makes darkness light before him, and crooked things straight, and never forsakes him. And if God so loves him, who can help it, and who can alter it? And now, if he was not a man 'altogether' like others, *pray where would be your hope* that God could love you, and rest in His love toward you, let what may happen to you in this life? And this must be your faith *derived from knowledge*, or you cannot rest. And let me ask you, May it not be that you might do something iniquitous, *i.e.*, unequal, or inconsistent with right, according to Scripture and reason? And does a day pass but you see some fault in yourself? You will, I think, say 'No.'

And what then would you do, if God rested not in His Love, if He was changeable? Alas, how dismal would be your state! Yes, and dismal would be mine also, only God loves me, and so loves that He takes the trouble (so to speak) to chasten me, as He said He would do. And you who believe are under the

same gracious law, and loved with the same gracious love.

What think ye of these words (Matt. viii. 17)—
'Himself took our infirmities, and bare our sicknesses,'
—and do you not complain of infirmities? Then be
assured that Messiah is just like yourselves, only that
God is mindful of him, and when you become like him
by partaking of the same *Spirit*, God is mindful of you.

So let every mouth be stopped, and all the world
submit to the judgment of God, and if God *owns* our
worthless natures *through all the dirt*, is He not worthy
of praise? He is! and forever praised be Him. He
rests in His love.

I conclude, wishing you, dear friend, and all yours,
'A Happy New Year,' and the same to all the Believe
We shall go still further into this subject another time.
Fare-ye-well. From your friend, ZION

These are words of inexpressible comfort to us who
receive the Divine Light (whilst in our *low* estate), and
thus become the 'prisoners of the Lord,' to do His will
and not our own. For, put it as we may, the animal
nature will assert itself, and is, in its pursuits and pro-
pensities, in opposition to the inner spiritual life. Then,
when we see that the '*Heavenly* Invisible Man,' though
brought to the Right Hand of God, and possessing
His Almighty nature and wisdom, in dominion over all
error, was nevertheless subject to reproof and correction
as a visible animal man, by means of outward afflictions,
trials and perplexities, whenever the natural will should

lead to thoughts or proceedings in temporal matters, contrary to the *way* of God; and that, by this constant supervision and care, he gains His entire spiritual perfection, in order to guide and instruct us through every possible snare, and thus to people the eternal 'Heavens.' Then it becomes evident to us how the two distinct natures may be reconciled while here (though so respectively incompatible), and the heart is prepared to endure (passively, as we may) the numerous '*crosses*' which are used (in love) as a '*rod*' to keep us in the straight path, and undeviating devotion in spirit to the Father of Mercies, who chastens and *saves*.—C. B. H. Year 57.

DIATRIBE ON 'SENSE.'

HERE is a phenomenon indeed, to find one who should *dare* to rise up against this universally-admired 'God' of the *world*, and dispute its sway, compelling it to relax its powerful hold on the mind, by exposure of its deceptive influences. The power of 'Sense' or Self is at last counteracted, and its antagonism to *spiritual* truth demonstrated with a master hand.

Now there is PROOF of an *honest* heart (1 Cor. xiii. 6), by the detection of the *folly* and presumption of our boasted reason—when applied to Divinity—and its utter rejection by the '*Just*'; its unsuspected deformity and barren teaching to its Worshippers, with its misappropriation of the *Spiritual* Word, being discovered and brought to *view*.

The special query submitted for its answer will tax its vaunted powers, as the promised blessedness must be produced, *in evidence* that the 'trials' and temptations *have procured* the reward.

But the *only real lover of God* can alone give the required proofs and testimonies, which bring the Idea that never occurred to man before, for the decreed union of God and man—I-Dea—was ever prevented by 'sensible' reasonings; till the Divine operation was

effected, sense 'outrun' thereby and subjugated, and the *change* of Knowledge ushered in. The 'sensible works' reviewed herein will strike a responsive chord in the thoughtful mind, in fact, appeal to its 'common sense,' and prepare the heart (where love predominates) to receive the earnest spiritual injunction (1 Cor. iii. 21 and on) which Messiah—after his inevitable tribulation and Anointing—is comforted with, and bestows on the faithful and obedient spirits.—C. B. H. January, year 59.

NOTTINGHAM, July, Year 9.

To Mr C. Bradley, Sen.

VERY DEAR AND RESPECTED FRIEND,—We have had the pleasure of the company of your beloved Mrs B. and her sister for a few days past, and as they are now about to return home, I thought I would give them a few lines to bear to yourself, and the rest of the friends of *Zion* in your town; and I know there are those in Birmingham whose affections are set on things that are above, and who do possess that charity of which it is said (1 Cor. xiii. 6), 'It rejoiceth not in iniquity, but rejoiceth in the truth'—the grand evidence and token to them of salvation, and that of God. I mean that whosoever can rejoice in the truth as he appears in the Hill of God, they have in themselves the true Signature; theirs is the Kingdom of Heaven—theirs is Eternal Life! They give proof of an honest and good heart, who, having heard the word,

keep it, and bring forth fruit with patience; for surely the heart that can believe things so reasonable, and yet *so out of all reason*, and beyond and above the comprehension, wit and reach of the speculation of art and of intellect, surely, I say, these hearts are not of the WORLD? No, they are of the Kingdom of the Son of man, whose Kingdom is *invisible—within*, but whose *Dominion* is everlasting, which shall never be destroyed.

The Spirit by Jane Lead said, 'that when a *faith* did appear which rose *above all sensibility*, then there would be the Kingdom of God, or of Heaven.'

Sense, what are you? Sense, where have you lived? Sense, what have you done for those beings who call themselves Human? Who, Sense, is your father and your mother? Who can tell where you were born? and what are the great achievements that you have made in the world? Your exploits and victories we would know, and what are your great possessions? What hast thou given to thy admirers and worshippers? And what are thy virtues that thou art so great a God, and that thy fame, O Old Sense,¹ should spread so far and wide that thou shouldst get all beings (professing to be 'intellectual') under thy dominion? they all adore, praise and magnify thee, and it is thy voice alone that was heard throughout the universal, visible world. A great 'God' thou art for sure, but, God as thou wast, thou never thoughtst that there would those arise who would laugh at thy *non-sense*, and at thy pride, thy weakness, and thy folly.

The Great Incomprehensible *caused* a *Book* to be

¹ It is something remarkable that Zion's little daughter Margaret, when but three or four years of age, would call her father by no other name than '*Old Sense*.'

written for the instruction of the beings whom He *should* create, *at the end of old time* ; but thou, O *Sense*, thou thief, didst take the Book into *thy* hand, and saidst that it was written for *thy people*, and so thou spoiledst the beauty of the Book—thou didst strip it, and madest it bare of wisdom and knowledge ; and the Author of it, thou madest to appear more cruel and unjust, than any Nero *of the earth*. Thou, oh, *Sense*, *did* say with *thy lips* that the Book was true ; this some of thine certainly have said, but yet thou wert never able to give one solitary *proof* of thy assertion ; others of *thine* thou didst cause to deny the Book altogether, and to call it a mere fiction, fables devised by mere Priestcraft. So one party—according to their natural complexion—formed in their minds (by the Book) a terrible God, yet just, *thou saidst*, *i.e.*, that it is just in God to send to everlasting and eternal woe, those on whom thou, O *Sense*, thought proper to pass sentence of condemnation ; and to send to everlasting happiness those whom thou, in *thy* wisdom, pronounced worthy and good ;—and this farce thou hast kept up from time immemorial. And to enumerate the miseries that thou hast brought upon all those beings under thy dominion and tyranny, is almost impossible.

Therefore it is thou, O *Sense*, *that art the Devil* who must be *resisted*, that from us thou mayest flee and begone ; it is *above thee* we must rise, and *over thee* the victory must be obtained by all that would enter Heaven, for thou art the enemy of God and man, and we must *outrun* thee—thou art the *Adversary in the way*, the *stumbling-block*. It is thee that must be taken up and rooted *out of the earth altogether*, not a vestige of thy detestable work or

name must remain, for it is written (Hab. ii. 4), 'the just shall live by *his faith*,' i.e., the just hath life *by his God living in him*, and by his living in the *Spirit*, which is God.

Sense is not God, but it is the spirit *that blinds*; therefore, sense, with all that it suggests to the mind, must be utterly denied, rejected, resisted even unto the death of it wholly, and put down and truly declared against, 'hating the garment spotted with sense,' or (if you please) with the flesh, which is the same thing.

Oh, Sense, thou God of the world! thou whom all the beings of the great outer world adore and reverence, who would imagine that thy deformity is so great? and so great thy power, that whosoever is *led by thee*, is shut out of peace, and rest, and Heaven? Didst thou not even approach the *Sealed* of the Lord? the Son of God! Was it not thou that *crucified* him, that crowned him with *thy thorns*, that made him cry, 'My God, my God, why hast thou forsaken me?' It was thou that caused his bitter agony in the *Garden of the Visitation of God*, where sufferings were plentiful; and being in an agony, he prayed earnestly that, if possible, the bitter cup might pass from him; yet, if that was *the way*, and the *only way* to obtain and receive the Crown of Life, he chose it rather, for the joy that was set before him; therefore *rising above sense*, he said, 'Thy will be done, and not mine,' and was obedient *unto death*.

Now *Sense* would have persuaded him from *this path* to Life, and it did get him to say the word, 'If it be possible, let this cup pass from me?' but here, for *the*

first time, Sense was resisted and withstood, even unto blood; here the 'vile one' was overcome, and the breaker passed on and went *through the Gate*, enduring the temptation, *and then* receiving the Crown of Life, as it is written in the Epistle of James—for that is the Son of God there mentioned,—'Blessed is the man that endureth temptation, for when he is tried, he shall receive the Crown of Life that God hath promised to them that love Him.'

But now, hear the man of *sense*, what he saith to this quotation. First, sense has taught him to believe that Christ came long ago, and that his *body* was nailed up to a piece of timber, etc., etc., etc. Then he argues, how could that Servant 'James' be *foretelling* of Christ, and his temptations and sufferings, in this Scripture, when (says Sense) James wrote so long *after* Christ was upon the earth? That's as *you would have it*, Old Sense! but if that certain man there mentioned had gone through that awful trial called 'temptation,' so long before, pray *where is* the Crown of Life which God *promised to the sufferer?* (for it was by the process of *temptation* that the love of *that man* must be proved). 'Why,' says Sense, 'I believe that that Scripture is held out as an encouragement to all "Christian" people, in all ages of the world, to bear their trials with fortitude; and if they live a *good* life, bearing all their afflictions meekly (like Christians) whether of body or circumstances,—Ah! bearing all I suppose, that the King and the Priest too, might think proper to lay upon them to suffer'—that then, when they die, they shall be taken up to Heaven.' *There is no other meaning* (says Sense)

to that Scripture. Thus saith Sense to his worshippers, for he has blinded their eyes to imagine that Christ's temptations, sorrows and sufferings, took place long ago ; and he seeth not that Christ could not come *till the man of sense—Old Sense—*was revealed, and *shown* to be the enemy of God.

And now, man of sense, we would inquire of you, Who among all *your* 'tempted,' and 'tried,' and 'afflicted' ones *did* get the Crown of Life, it being proved, by their enduring temptations, that they loved God ? for this Crown of Life was immediately to be received when the temptation should be gone through, according to the prophecies of the Prophets, who foretold beforehand of the sufferings of Christ, and of the Glory that should follow.

Now, Mr Sense, if you say that that man endured this temptation here mentioned, such a long time back, pray *where is* the Glory that should follow ? For the man who should endure this curse, this temptation, should be blessed, and the blessedness and Glory should be seen upon him here on earth ;¹ as it is written of the same man (Isa. lx.), 'Arise, shine, for thy light is come' (*i.e.*, after the temptation mentioned in the 2nd verse), 'for behold the darkness shall cover the earth' (*i.e.*, the man), 'and gross darkness the people ; but' (though it should be so) 'the Lord shall rise upon thee, and his glory shall be seen upon thee.'

And now Sense, if this Scripture applies to all those who are under your dominion, particularly since you

¹ Not an *outside* glory visible to the natural eyes, but by the Divine Word that comes forth, from the Life of God made manifest through the human faculties ; the Invisible Glory is thus made *visible* by the speaking or writing.—C. B. H.

established 'Christianity,' and whom you call 'Christians,' pray where is the Glory? for it is nowhere seen in all your dominions. Eighteen centuries have passed, and where is the Glory that should follow? Where is your Crown of Life; and where is the blessedness that should come as God promised to the tempted, and to those that love Him? 'Behold, we count them happy that endure.' And why? even because they should receive the Crown of Life, which God promised to them that love Him. And what is this Crown of Life but Jesus, *the tempted man, glorified* with Christ—the eternal Light, God! this is the Glorification of the Man Christ Jesus, and the blessedness promised to the Lover of God. Here read Ps. xx. through, and xxi. to the end of verse 7—here is the tempted man, and the man *saved out* of temptation, *having* the Crown of Life according to the promise of God; again read Ps. xxxii. of the Tempted man, 'Blessed is he (whose) transgression is forgiven, (whose) sin is covered'; again Ps. xli. 2—'The Lord will preserve (or keep) him, and keep him alive, and he shall be blessed upon the earth. And thou wilt not deliver him to the will of his enemies.' Read Ps. i., also xxxiv. 8, and lxxxiv. 5, 12—'Blessed the man whose strength is in thee, in whose heart are thy ways. O Lord of hosts, blessed the man that trusteth in thee'; xl. 4—'Blessed that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies'; lxv. 4—'Blessed is the man thou choosest, and causest to approach unto thee, that he may dwell in thy courts'; xciv. 12—'Blessed the man whom thou chastenest, O Lord, and

teachest him out of thy law.' (See Jer. xvii. 7 ; Isa. lvi. 2 ; Matt. v. 3, 11 ; Luke, xi. 28 ; John xx. 29 ; Rev. xix. 9, and xxii. 14). Now here is the blessedness and glory which should follow immediately after the sufferings of Christ ; this blessedness God decreed to come upon him who should endure the temptation, mentioned by 'James,' till sin was made an end of in him ; *then when sin is destroyed*, and *obedience to the Heavenly calling* is found in the tempted one, Messiah—the Guide of all spirits is come ! Isa. lv. 7—' Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.'

Now then, who was this disobedient, this 'wicked' man ? Was he not one that plainly (according to the above words) was with the Lord ? Yes, and in the terrestrial Paradise¹ too, but who, for his disobedience, was cast out from Paradise, and cut off from God, cut off out of the land of the living, and was made the man of sorrows and acquainted with grief ; but here he is told to forsake his way, and to put away his unrighteous thoughts, and to return unto the Lord from whom he was cut off, and from whose presence he was cast out ; for, certainly, to re-turn implies that this *wicked* man had been with God, *prior* to being cast out. Then when he obeys the call, when the Prodigal re-returns, he receives the Crown of Life, and that is nothing less than the impartation of the Divine

¹ Though the first Paradise was inward, a spiritual state, yet the '*first* man was earthly,' and was taken into that blissful vision, while his body remained *on earth*.—C. B. H.

nature, to him that endured to the *end of sin*; he is then *saved in the Lord*!

Then we say Messiah is come, for this is the 'anointing,' the bitter and the sweet being experienced by the character, as recorded in the Scriptures, this is the Holy Anointing Oil, and this it is that makes Messiah. Therefore it is clear that 'James' was speaking of Messiah when he said, 'Blessed is the man that endureth temptation, for when he is tried, he shall receive the Crown of Life, which God hath promised to them that love him'; and it is clear that the *Spirit by James pointed to a future time*, that is to say, that the temptation of which the Spirit spoke had not been endured *when the Epistle was written*, but was yet to be borne; and the word of encouragement and comfort was put on record for the 'tempted' *to lay hold of, when called to the sufferings*; this word was to be his sure landmark, that by patience and comfort of the Holy Scriptures, his *hope* might arise in the depth of the tribulation (Rom. xv. 4), and *at last* carry him above the great water floods, through which he must pass in his *way to Life*, till he arrived at the Holy Hill, and entered the Tabernacle of God, and appeared in Heaven itself at the right hand of God.

Now it may be queried, Was there no one found through all time past; was there not one then of all the race of beings that ever lived on the earth, that *did love* God, but this one only? I answer in the language of the Scripture and say (as it testifies of *this one*, Prov. xxxi. 29), 'Many daughters have done virtuously, but thou excellest them all.' Had there been anyone

found that *loved God, that love would have been proved* in the furnace of affliction' (Isa. xlviii. 10), and the 'Overcomer' would have *received* the Crown of Life, and have inherited all things (*i.e.*, all *spiritual blessings*), and the Holy Name JEHOVAH, our righteousness, would have been written upon or in him. He should be the *Son* of God, and God (of course) would be his Father, *for this is the Crown of Life*, the God-head bodily with Man, the Kingdom and the Priesthood, the Royal Crown and Sceptre, the 'Ephod of righteousness,' and the 'Mitre of Holiness,' *all this* is signified by the Crown of Life which God promised to them that love him. And as the Spirit by James in the passage is evidently pointing to a future time, he gives you to understand that the tempted man who, *enduring* the temptation, should be *thus* blessed, was yet to appear; and in accordance with all the Scriptures of the other Prophets, was to be manifested in the *latter times*, who should be a Man who would be *in Heaven*, and yet, as to his *outward being*, should be here visibly like all others; the Kingdom of Heaven being *within*—'The King's daughter is all glorious within.' (See also John iii. 13.)

The 'tempted' and 'blessed' one is called the King's *daughter* (*i.e.*, the Daughter of God) a *spiritual female*; the She-man Adam; *because*, as a female naturally goes through pangs and labour to bring forth children, so *the one* above mentioned was *appointed* to endure the temptation recorded, to bear the promised child, viz., the Divine Nature (that *saves*) *into the world*, fulfilling that Scripture, 'the woman shall be saved in the child-

bearing,' and the Name that is called upon her is—'The Lord, our Righteousness.'

Well, is not 'Sense' here outrun? Yes, the Divine I-Dea outruns all sensibility!

Those were *sensible* men that set up Christianity *eighteen centuries before the time*, they were no fools, they acted a very *sensible* part; had they been fools they never would have done it, but being *men of sense* only, they 'knew not the Scriptures nor the power of God'; for the power of God, in the fulfilment of the Scriptures upon the vessel chosen for the purpose, makes that man first a Fool, and then (at last) the Divine power makes of the fool a wise man; so neither *the* 'fool' nor *the* 'wise man' was come, there were *only* 'men of sense' to be found, and they *made up* a very 'sensible' religion, under which the poor people have very *sensibly* groaned ever since.

Surely it was very *sensible* of the Pope to get himself into an easy-chair as God's Vicar-General, and it was very sensible of him to get an army together to defend him; and it was very sensible to have Kings set up, and persuade *the Idol* that since he was appointed by the Pope ('His Holiness'), that he now reigned by *Divine* right. Nothing could be more sensible than this, for, as His Holiness, with all his 'reverend' train of Mitred Heads, knew and were *sensible* that they were Arch Impostors, their own consciences inwardly condemning them, for the falsehoods that they *invented* and imposed upon the world (arrogating also to themselves all ecclesiastical rule and authority, by which they subjected the minds of the people to all their false doctrines, and vain and idle ceremonies), and finding that they would

never be able to keep their seats and authority, when Scripture and reason should appear against them ; surely, I say, it *was* sensible of them to get Kings and their armies to protect them ; and it was *very* sensible of them to put to death, and otherwise punish, all that refused to adopt their creed, and that showed the least disposition toward truth and justice being established, instead of their idolatry, hypocrisy and wantonness.

They knew very well that their cause had no foundation at all, and that it would never stand against the artillery of 'sound doctrine,' if ever it should make its appearance, and the only way they could support and keep up their Hierarchy was by the sword, and by that and other coercive means, they have kept it up ever since.

And now, is not this 'very sensible' of them? I give my opinion that it is *uncommon* sense ; but *common* sense tells a man, that a Religion which must have the civil power and military force to defend and support it, and *keep it going*, cannot be the Religion '*of the Lamb*' ; even a fool can see this. And as there is clear proof of this, every man who desires to be *honest*, or to have a good name, *will* 'renounce *this* Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh, and turn to God's commandments and keep them, and walk therein all the days of his life.'

But to 'outrun all sensibility,' according to the prophecy of J. Lead and of the Scriptures, means something more. It is the actual *putting off* the first, or old world or nature, and really *dying out of it*, and the actual *rising*

again in a *new body* or nature, or Life, which Life is Divine! It is to become a God; it is to 'put off the old man,' and to '*put on* the Lord Jesus Christ'; that whereas, in this outward and visible life, the powers of darkness *did* reign and walk *to and fro* on this earth, that now, instead thereof, the God of Glory walketh up and down in Man by His Flame of Spiritual light and love. And this *change is effected in Zion through sufferings*, and the exercise of a Divine I-dea in the mind, reaching forth the hand (so to speak), and *laying hold* of the Life that God promised, to him that should endure the temptation already mentioned; and by the power of the I-dea the soul *passes over* from mortality to immortality, because God (that promised) is believed to be faithful, and therefore the Gate of Life stands wide open to the soul, and the I-dea carries it into eternal Life, for the I-dea is the *spirit* of man *lighted up* as a candle within, to lead the way; and thus the I-dea can lay hold of God and say, 'My beloved is mine, and I am his'; and so the soul becomes Heir of God, and joint heir with Jesus Christ, the true God and Eternal Life. Then as 'all things are possible *unto God*,' so 'all things are possible to him that believeth,' because the I-dea has done its office, it has transported the soul *into God*, and 'Enoch is translated that he should not see death, and *he* is not, for God has taken him.' So here is a faith that *has* outrun all sensibility!

Sense and learning could never perform this. All were under the dominion of sense, mere sense, *until this*; and so they were all '*short* of the glory of God,' and their religion was of sense only, and therefore could not have

any effect in performing this *translation*, whereof we have been speaking; for 'whatsoever is not of faith' (*i.e.*, of God—the first Divine principle *infused* into humanity) 'is sin.' Then mere sense is sin, and *in Zion* it is *proved* 'to be exceeding sinful,' because when the commandment came (*i.e.*, the *power* of God *put forth*, to effect salvation in the midst of the earth), then 'sense' revived, and stood in *opposition to faith* (the Divine principle or Idea); and then came death. I died, but in the death, rising above sin or *sense*, it was put down and bruised beneath the avenging 'Heel,' and what *was* impossible to man under *sense*, or mere reason, was found possible to God in the creature, viz., to put on a God-Almightiness, and to know the truth of that word which saith (1 Cor. iii. 21-23), 'Wherefore let no man glory in men' (or in Sense). 'For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.'

Written at Jerusalem, the City of Truth,
in the 9th Year of Life, and in the
Month of July.

Now, dear Mr B., you will read this letter, if you please, to the friends at the Meeting-place. I have said a few things about '*Sense*,' and I leave you to enlarge upon the subject. You will (I feel persuaded) be able to show how far, and in how many ways, shapes and forms Old Self, or Old Sense, may appear, and operate upon the minds of the Believers, *where* he is not yet wholly resisted and put off.

I don't know anyone that can tell more of his ins

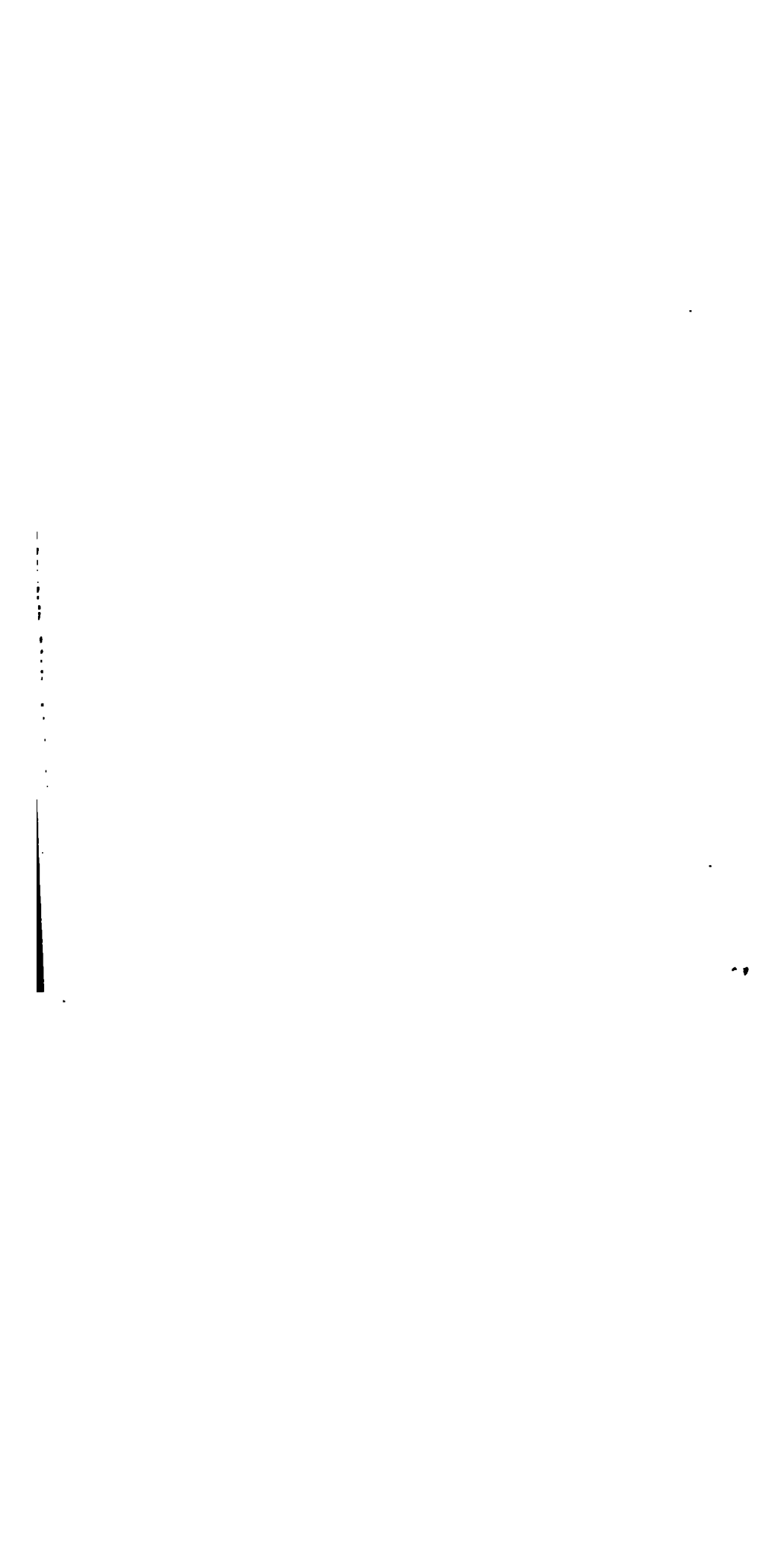
and outs, and of all his twistings, better than yourself; and I trust that you will not screen him, but show him out in all his actings upon the mind. Yea, I have confidence in you that you will, for though you yourself are *overtaken by him* sometimes, and you *lend him your ear* a little, yet you know that he is an enemy to *peace*, and to the fervent love of the true God, and you hate him; so that I am sure you will expose him, and by the faithful exposure of him the believers will be edified, and the God of truth will be honoured. And each loving and believing heart will turn from him, and become cheerful *givers of themselves* to the true God; and when they have done this *without reserve*, putting off churlishness, they will know the love of God, which *passeth* 'sense,' or knowledge, and they will enjoy that light and life which the '*bountiful*' alone can know.

Now I know that several of our loving friends at Birmingham, are desiring letters from me to themselves individually. I have the *heart* to gratify them, be sure, but really I have not yet the time. I have had a deal to do since I came here; I mean with our friends. They were much out of order, but I am happy to say that they are fast recovering the tone of mind and feeling in which they first began, and I believe that they will give the troubler (Old Sense) the back.

I must tell you of a wonder that has occurred here, which is that Mrs Tennant has been to our Chapel; but I say nothing respecting her as to her mind. She, I know, is under an oath to be true to 'Old Sense,' and I heard *him* say to her in a whisper, 'What, Fanny, will you leave your *old friend*, after having sworn fidelity to

him? How foolish you would appear, my girl, in the eyes of *sensible* folk, and what a changeling and coward you would seem. Be stout-hearted, turn away the reasoning of truth, and never give way to *reflection* upon the arguments of Zion. There's a net spread for you, and if once you admit meditation, or serious thought upon the subject, the covenant between *you and me* is broken.' Thus did this counsellor counsel. And I heard Mrs T. say, 'I'll never give way, no never!' As to Mr Tennant, I heard him pray that he might have a good *conceit of himself*, and I could not but join him in it, for if he should get a good *conception of himself*, I am sure it will be the first step toward conceptions of a *higher kind*. The wise are taken in their jestings sometimes, and in their own craftiness, and the very thing that they so studiously and carefully strive to avoid has, by some accident, fallen in their way, and in spite of all their industry, care and skill, they have tumbled over it and broken their shins. So Mr T. may yet stumble over that *stumbling-stone* and break his *s(h)ins*, and you know that shins must be broken, for the Lord delighteth not in *the legs* of a man. I believe Mrs T., senior, desires to conceive aright of herself, and the Author of all good, and I do most heartily wish her every good conception. And wishing you all every spiritual and social enjoyment and comfort, I remain, your spiritual Father,

ZION, THE LORD IS HERE.







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